

Catologue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME IX
(PERSIAN MSS)

PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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1925

PREFACE

..

THIS SEVENTH VOLUME of the Persian Catalogue comprises notices of 192 MSS making with the 768 MSS noticed in the first six volumes a total of 960

The MSS described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS belong to Philology. The remaining 57 MSS arranged under the heads of Encyclopædias, Ethics, Politics and Philosophy belong to the section *Sciences* which however is not completed in this volume.

Of the rare, interesting and valuable MSS noticed in the present volume the following may be mentioned as especially worthy of attention.

- No 795 An autograph copy of Madar ul Afadil a Persian dictionary composed in A H 1001 = A D 1593
- No 805 Ashhar ul Lugat a very rare dictionary explaining Arabic and Persian words in Persian dedicated to Aurangzib
- No 814 Muntakhab i Bahar i Ajam an autograph copy of Indarman's abridgment from his master Tek Chand Bahar's exhaustive dictionary Bahar i Ajam
- No 817 Masadir a very old and rare dictionary of Arabic infinitives explained in Persian by Abu Abd Ullah Husayn bin Ahmad uz Zuzani died A H 486 = A D 1093 dated A H 1095
- No 819 Dastur ul Lughat a rare old grammatical dictionary by Abu Abd Ullah ul Husayn bin Ibrahim un Natanzi died A H 499 - A D 1106
- No 820 Tar ul Masadir by Ahmad bin Ali ul Maqqari died A H 470 = A D 1077 an old copy dated A H 850
- No 822 Kitab ul Masadir a very rare and old dictionary of Arabic infinitives explained in Persian by Muhammad bin Abd Ullah ul Busti
- No 823-824 Muhaddab ul Asma an extremely rare vocabulary

lary of Arabic nouns explained in Persian, by Mahmūd bin 'Umar ush-Shaybânî

No 849 A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shâh, by Ulfatî Husaynî Sâwajî

No 869 An extremely rare and valuable copy of the fourth *Daftar* of Abul Fadl's letters

No 906 An accurate and well-written copy of Durrat ut-Tâj, a vast encyclopædia of philosophical sciences, written about A H 700 = A D 1300, by Qutb-ud-Dîn Shîrâzî (d A H 710 = A D 1310) for Dubâj, or king of Gîlân Dated A H 1027

No 910 *Jawâhir ul-'Ulûm*, an extremely rare encyclopædia of different sciences, written about A H 962 = A D 1554 for the emperor Humâyûn, by Muhammad Fâdil 'Alî us-Samarqandî

No 927 A correct and beautifully written copy of Husayn Maybudî's commentary on 'Alî bin Abû Tâlib's *Dîwân*, dated A H 928

No 934 An elegant and beautifully written copy of the *Wisâyâ-ı Nizâm ul-Mulk*

No 943 A very beautiful and correct copy of Sâyyid 'Alî Hamadânî's *Dakhîrat ul-Mulûk*, dated A H 968

No 948 *Nafâ'is ul-Kalâm*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A H 989 = A D 1581, for Râjah 'Alî Khân Fârûqî, the eleventh King of Khândish, by 'Abd ul-Latîf Munshî

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr A F Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr Scholfield's appointment as Record Keeper, but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khân Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor Pînce, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity for the world does not stand still and whereas in the olden time Khan A zam Tatar Khan might order a number of Ulama at Delhi to compile Al Fatawaat Tatarkhaniya in thirty volumes so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS The same learning and the same devotion are necessary to the accomplishment of the work and the same esteem should be accorded to the workers

J A CHAPMAN

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41	16	" <i>should be</i>	"
95	34	Nuk at	Nikat
71	16	Ruqa at	Ruq at
75	18		
103	31		
106	4		
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PERSIAN MANUSCRIPTS.

PHILOLOGY

GRAMMAR

No 769

foli 30 lines 14 size $8\frac{1}{4} \times 6$ $6 \times 4\frac{1}{2}$

صرف مر

SARF-I MÎR

The well known treatise on Arabic inflexion

Author Abul Hasan Ali bin Muhammad bin Ali called Sayyid Sharif ul Jurjani

ابو الحسن علی بن محمد بن علی المعروف به سيد شريف

الجرجانی *

Beginning —

انذک الله فی الدان کلمات لعب عرف به قسم امد الح *

The Author who was born A H 740 = A D 1339 in Tagu village in Astrabad received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal ud Din and other eminent scholars of that place He then travelled to Persia where he finally settled In A H 779 = A D 1377 he entered the court of Shah Shuja who appointed him as teacher in the Dar ugh Shifa Shiraz When Timur conquered Shiraz A H 789 = A D 1387 he sent Sayyid Sharif to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa d ud Din Taftazani (d A H 791 =

A D 1388) He returned to Shîrâz, where he died on Tuesday 6 Rabî' II, A H 816 = A D 1413 See Qabas-ul-Hâwî, vol I, fol 151^a (Lib copy) Comp also Habîb-us-Siyar, vol III, juz 3, p 89, S de Sacy, Notices et Extraits, vol x, pp 4-12 He is said to have left more than fifty works and some of them are mentioned in Brockelmann, II, p 216

The work, commonly styled *مصرف*, or according to Hâj-Khal II, p 304, *نصرف السند السرف*, is divided into three sections noun (*اسم*), verb (*فعل*), and particle (*حرف*)

For other copies see Rieu II, p 522, W Pertsch, Berlin Cat pp 180, 181 and 186, No 1, E G Browne Camb Cat, p 262, No v, Ethé, Bodl Lib Cat Nos 1653-1656 Ethé, Ind Office Lib Cat Nos 2406-2409, Buhâr Lib Cat I, p 201 Printed in a collection of grammatical treatises, in Calcutta, 1805, lithographed in Lucknow, 1844 and A H 1288 see also Zenker II, No 147

Written in ordinary Ta'liq

Not dated, 19th century

No. 770.

fol 222, lines 20, size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

شرح شافيه

SHARḤ-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjib's famous Arabic treatise on etymology and orthography *اللسانه*

Commentator Muhammad Hâdî bin Muhammad Sâlih Mâzan-darânî محمد هادى بن محمد صالح مازندرانى

Beginning —

الحمد لله رب العالمين . . . و بعد حمدن مكنويد درة بمقدار

تراث الادماء سبعان ائمة اطهار اله *

The Arabic original *اللسانه* by Jamâl-ud-Dîn Abû 'Amr 'Usmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d A H 646 = A D 1248), is a supplement to the same author's well-known Arabic grammar *الكافه فى النحو* (comp Hâj Khal vol IV, p 1, Loth, Arabic Cat p 263, printed in Calcutta, 1805, at Lucknow, with notes, A H 1266, etc)

The commentator Muhammad Hâdî, who, according to Rieu Supplement, p 253, flourished about A H 1088 = A D 1677, says in

the preface that he wrote this commentary at the request of Khan bin Hasan Ali Khan

Copies of this commentary are noticed in Ethé Ind Office Lib Cat No 2435 Buñar Lib Cat vol 1 p 199 etc Another commentary on الساعة by Muhammad Sa d with the *talhallus* Galib is noticed below The Arabic original with a Persian commentary by Muhammad Silih Mázandarani (father of the present commentator) was lithographed in A H 1268

The MS is defective towards the end and breaks off with the words —

* علم انساب حمل انساب

Written in careless Fa liq

Not dated 19th century

No 771

fol 333 lines 14 size 9 × 6 6 $\frac{3}{4}$ × 4

عامة شرح ساعة

'ĀFIYAH SHARH-I SHĀFIYAH

Another commentary on Ibn ul Hajib's time grammatical work الساعة

Commentator Muhammad Sa d with the *talhallus* Galib
محمد سعد المتخلص به عالم

Beginning —

سناس و بناس سنا سراوا حصرف كدگای كه فوانس , فواعد
سلم بصرف الح *

Muhammad Sa d Qurayshi of Azimabad (Patna) was a companion of Aqil Khan Razi (d A H 1108 = A D 1696) governor of Dihli in Aurangzib's time He was well versed in Arabic and Persian and left about fifty five works His commentaries on Maqamat 1 Hariri Kafiyah Shafiyah and Farhīb and his works on rhyme and prosody are held in high estimation by the scholars of Azimabad He also left two Diwans in one of which he adopts the *talhallus* Sa d and in another Galib See Safinah 1 Khwushgu fol 30 His other works are (1) مدل a commentary on the Arabic grammar المصباح of Nasir bin Abd us Sayyid ul Mutarrizi (see No 778) (2) انتعاب بی بدل a commentary on Jami's Arabic commentary on the كافیه of Ibn ul Hajib (see No 776) (3) سرح نصاب الصبای a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Nasr Farâhî (see Ethé Ind Office Lib Cat No 2387), (4) *میران الاشعار* (4), a treatise on the art of rhyming (see No 859), etc etc

For other copies see Rieu Supplement, p 120 (where the author is called Muhammad [B] Sa'd), Bûhâr Lib Cat vol 1, p 20^a

According to a statement at the end of the following copy the commentary was completed in Safar, A H 1097 = A D 1685

Lithographed at Cawnpore, 1878

The MS is defective at the end and breaks off with the following words —

* . . . و خاطر خاطر در حل معاهد دلائل و ابراج عوامص مسائل *

Written in ordinary Ta'liq

Not dated, 19th century

No 772

foli 342, lines 15, size $9 \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of Muhammad Sa'd's commentary on Ibn-ul-Hâjib's *السافية*.

Beginning —

ستاس و دياس سدار الح *

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gâlib *عالم* and adds that he completed this work in Safar, A H 1097 = A D 1685

Written in ordinary Ta'liq

Dated Rajab, A H 1221

No. 773

foli 95, lines 7, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{3}{4} \times 2$

رسول اکبری

FUSÛL-I AKĪBĀRÎ.

A treatise on Arabic inflexion

Author Sayyid Akbar 'Alî Ilâhâbâdî *سید اکبر علی اله آبادی*

The name is given so at the end of the MS, but the author

is generally known as *على الكبر* (not *على الكبر*) as given by Browne (Catnb Lib Cat p 264) and accepted by Etche (Ind Office Lib Cat No 2423) The words *هو العلى الكبر* in the Camb Lib copy serve only as a heading meaning He (God) is high and great

Beginning —

الحمد لله رب العالمين دان عالمك الله تعالى كه كلمات *

According to some verses written at the end of the British Museum copy (Rieu p 522) the author died A H 1091 = A D 1680

The work has been lithographed at the Nawal Kishor Press with commentary by Ala ud Din Ahmad Lakhnawi Lucknow 1884 with another commentary by Himayat Ali Kakurawi Lucknow 1898 A commentary on the Fusul entitled *نوادير الوصول* by Muhammad Sa d Ullah of Rampur was lithographed at Lucknow A H 1297

Written in fair Ta liq

Not dated 19th century

Scribe سعد بحف على عظم آبادى

No 774

fol 62 lines 7 size $9\frac{1}{2} \times 6$ $6\frac{3}{4} \times 3\frac{1}{4}$

The same

Another copy of the Fusul i Akbari beginning as in the preceding copy

The name of the author given at the end of this copy is سعد على اكبر الله آبادى

Written in clear Indian Ta liq with marginal and interlinear glosses

Not dated 19th century

No 775

fol 52 lines 17 size $7\frac{1}{2} \times 5\frac{3}{4}$ $5\frac{1}{2} \times 3\frac{1}{4}$

لغة الكافيه

LUGAT-UL-KÂFIYAH

A glossary upon the well known Arabic grammar *الكافيه* of Jamal ud Din Abu Amr Uṣṣman bin Umar bin Abi Bakr bin Yunus better known as Ibn ul Haḥib (d A H 646 = A D 1248)

Beginning —

الحمد لله كما هو والصلوة على نبيه ووعده ووعده
..... محمد سليم . نكت الطر و ترسيد اله *

The name of the author is partly worned out and the remaining part reads distinctly محمد سليم Muhammad Salim

In the preface a reference is made to كبر الامم and ناموس

For the Arabic original (edited by Baillie, Calcutta, 1803, printed at Bîlâq, A H 1255 etc) see Huj Khal V, p 6, G Flugel, i p 162 Loth Arab Cat p 253 etc etc

A detailed Persian commentary on كرامت, ascribed to Mir Sayyid Sharif Jurjâni (d A H 816 = A D 1413) is noticed in Ethic Ind Office Lib Cat No 2434. A paraphrase in Persian verse styled مرآت is noticed in Ethic Boll Lib Cat No 1662 b, and a Turkish commentary on the same كرامت is mentioned in G Flugel, i, p 170. Other commentaries on the work are by Burh'ân ud-Dîn bin Shihâb ud-Dîn (lithographed Lucknow, 1881), Abd-un-Nabî bin Abd-ur-Rasûl (lithographed, Kânpur 1881), a metrical paraphrase by Maulawî Ibrâhim (lithographed, Lucknow, 1872)

Written in ordinary Nast'liq with copious marginal notes and emendations

Dated Dulqa'd, A H 1113

No. 776.

fol 122 lines 15 size $9 \times 6\frac{1}{4}$, $7 \times 4\frac{1}{4}$

انصحا ، بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No 181, xvii

Commentator Muhammad Sa'd Ja'fari محمد سعد جعفری

Beginning —

سپاس و مدسی اسلس ، صرف آفرید گاریرا سراسه ، اله *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A H 1102 = A D 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul hijjah of the same year The commentator seems to be identical with Muhammad Sa'd of Azimabad who wrote a commentary on the *Asma* of the same Ibn ul Hajib See No 771

Written in ordinary Ta liq

Dated A H 1234

The scribe of the earlier portion is *علي سند حمزة* and of the latter *عمر بن علي ولد عمر علام*

No 777

fol 141 lines 1, size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

The same

A slightly defective copy of the same

The first folio is missing and the MS opens abruptly thus —

حاشية دس کا انسان انا بعد سے حشر محمد سعد جعفری
معروض منداد و برصحة العباس می نگار *

* Written in ordinary Ta liq by order of Khwajah Qamar ud Din Khan

Dated 1218 Fash

No 778

fol 162 line 17 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

ممدل

QINDIL

A commentary on Nasir bin Abd us Sayyid ul Mutarriz's (*d* A H 610 = A D 1213) well known Arabic grammar *المصاح* (see *Haf Khal* Vol V p 582 Loth Arab Cat No 890 printed by Baulie Calcutta 1802 Lucknow A H 1262)

Commentator Muhammad Sa'd محمد سعد

Beginning —

سلس و سنانس سنا و محمدت و افری ٹی سہما الحج *

The commentator who in the colophon of the following copy is said to be a native of Azimabad (Patna) and who is evidently identical with the author of the commentary on Ibn ul Hajib's

السائيه (see No, 776), tells us in the preface that he wrote this work in Rabî' II, A H 1106 = A D 1694

Written in ordinary Ta'liq

Dated 1210 Fasli

No. 779.

fol 175 lines 15, size $8\frac{3}{4} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Another copy of the preceding work, beginning as above

Written in fau Ta liq with the Arabic text in red

Not dated, 19th century

No. 780

fol 39, lines 10, size $9\frac{1}{2} \times 5\frac{3}{4}$, $7\frac{1}{4} \times 4$

شرح مصباح

SHARH-I MISBÂH.

Another commentary on the same Arabic grammar *المصباح* of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî un-Nahwî, who wrote the work for his son, and died in A H 610 = A D 1213, see Hâj Khal Vol V, p 582

Beginning —

اما بعد - مد الله دى الاعام حائل الضرورى الكلام كالمج فى الطعام
..... اما حرو شرط اس كاهى در آغار كلام آرد الح *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj Khal *loc cit*, but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text

Written in good Indian Ta'liq

Dated 18 Rajab A H 1231

Scribe سعاد حسين

No 781

fol 197 lines 1, size 10 x 6 8 x 3½

مسار الصواب

MINÂR-UD-DAWÂBIT

A treatise on Persian grammar and prosody

Author Abd al Basit عبد الباسط

Beginning —

عسوی حکمون حسن اصوف لیلی اورونسب کہ ساع دلهایی
نمنا الیه *

The work is divided into 17 Bab as follows —

- باب اول د دای فواید معنی حکمعه حرف بهکی و تبدیل اندیا *
- باب د د بحر فواید فاسی *
- باب سوم د بحر بحر و بحرهای اعراف فواید فاسی *
- باب چهارم د تالیف ترکیب فواید معنی و الفاظ *
- باب پنجم د ترقیم حدب ر انداز کلمات حرف فاسی *
- باب ششم در تحصیل الفاظ که مخصوص ترکیب احکامه ناسد *
- باب هفتم د امتداد انداز مناجزین از مقدمین *
- باب هشتم د بحرهای لغات *
- باب نهم د محکات مقدمین *
- باب دهم د صنایع و نوازع و تکرار معنی *
- باب یازدهم د علم عروض فواید *
- باب دوازدهم د ادایک صمون احادیث *
- باب سیزدهم د وخص ساهنامه و عذرة *
- باب چهاردهم د حندی فواید حکوم مقدا متداول اسعا *
- باب پانزدهم د انواع اسعا *
- باب شانزدهم د تدری مضمون هندی و تلامذ منادی انداز طریقه
- سعرای ا و حال *
- باب هجدهم د احوال شعرای اسعار انسل *

The date of composition, A H 1130 = A D 1717, is expressed by the title منار الصوائط

Written in ordinary Ta liq

Not dated, 19th century

Scribe علام علي

No. 782.

fol. 165, lines 17, size $8\frac{1}{4} \times 4\frac{1}{4}$ 6 x 3

شرح الفيه

SHARḤ-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muhammad bin 'Abd Ullah bin Mâlik-ut Tâ'î's famous Arabic grammar الفيه

Commentator Muhammad 'Alî bin Maulânâ Âqâ Bâbâ-î Sarkânî محمد علي بن مولانا آقا باباي سرکاني

Beginning —

الحمد لله رب العالمين بر صاغر صافه اصحاب سخن و ادب
ثامه ارباب حکم نوسنده نيسه *

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwî, died according to Hâj Khal vol 1 p. 407, in A H 672 = A D 1273 See also Loth, Arab Catalogue, p 265

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary The date of composition of the work is not given anywhere, but from the colophon, dated A H 1155 = A D 1742, it is evident that it was written in or before that year

Copies of the work are noticed in Ethé, India Office Lib Catalogue No 2436, Bûhâr Lib Cat vol 1, p 200

The Arabic original was printed in Bûlâq, A H 1253, Lucknow 1263, edited by De Sacy, 1833, and, with Ibn-î 'Âqil's commentary, by F Dieterici, Leipzig, 1851 German translation, by the same, Berlin, 1852

A Persian commentary on the same الفيه by Sultân Muhammad bin Alî of Kâshân is noticed in E G Browne, Camb Cat p 257

Written in faî Nasta'liq with numerous marginal notes and annotations

The scribe محمد علي بن محمد صادق says that he copied the MS at the request of his master Mirzâ Bahâ-ud-Dîn Muhammad

No 783

fol 245 lines 12 size 12 x 8 8 x 5

شرح اللغة

SHARH-I ALFĪYAH

An exhaustive commentary on Muhammad bin Abd Ullah bin Malik ut Ta' Arabic grammar اللغة in two volume

Commentator Abd Ullah bin Mansur ul Qazwini عبدالله بن منصور القزويني

Beginning —

حوسر كلمه كه اناك كلام نحو ان صرف اناك الح *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic he translated the work اللغة for Persians studying Arabic

This MS which is the first of the two volumes ends with the words —

د ن دور د نسب حرف بدل كرده كه جمعا مخصوص اند باسم
و عمل انسان حراس *

No 784

fol 50 (249-496) lines and size same as above

The second volume of the above work beginning —

حراس الا حلا و حاشا عدا كه د نا *

Both volumes are written by the eminent scribe Hafiz Nur Ullah in beautiful bold Nasta liq with an illuminated head piece and a double page unwan at the beginning of the first volume

In a versified colophon at the end of the second volume it is said that the MS was written by order of the Wazir Asaf (ie the Wazir of Asaf ud Daulah)

Dated A H 1169

The scribe of the copy Hafiz Nur Ullah flourished under Naww ab Asaf ud Daulah of Oude (A H 1188-1212 A D 1774 1797) See Tadkirah i Khwushnawisan p 46

No. 785.

foll 248, lines 15 size $10 \times 5\frac{1}{4}$, 7×4

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well known Arabic grammar *الفیه*

Commentator Muhammad Sâdiq Baiûrî *محمد صادق بروجردی*

Beginning —

الحمد لله على آلائه و الصلوة على و بعد چندی گوید مدد

فیل الدعاء محمد صادق بروجردی *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the *Alfiyah*, which he had at his disposal at the time of writing the work.

Written in ordinary *Naskh* and *Ta'liq*

Dated, *Dulqa'd*, A 1183

Scribe *الحضائی ملاسلم بن*

No. 786.

foll 233, lines 16 size $8\frac{3}{4} \times 4\frac{3}{4}$, $6\frac{1}{4} \times 3$

دریای لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian

Authors *Inshâ Allah Khân* and *Mirzâ Qatîl* *انشاء الله خان و میرزا قاتیل*

Beginning

بنامی بی اندازہ داوریرا سراوار اس کہ زبان آدمی را بلعتہای

گوناگون مدحی آورد *

Sayyid *Inshâ Allâh Khân*, with the *takhallus* *Inshâ*, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Mughal emperors. His father Mir Masha Allah with the *takhallus* Masdar was a court physician of Aurangzib and a friend of Amir ul Umara Nawwab Dulfagar Khan (the well known Amir of Aurangzib's reign who was put to death in A H 1124 = A D 1711). The troubled political condition of the times compelled Masha Allah to leave Dihli and he came to Murshidabad where he entered the service of Nawwab Siraj ud Daulah. Insha was born and brought up in Murshidabad but in his youth he went to Dihli (during the reign of Shah Alam A H 1174-1221 = A D 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court Hakim Sana Ullah Khan Firaq (pupil of Khwajah Mir Dard) Hakim Qudrat Ullah Khan Qasim (also pupil of Mir Dard) Shah Hidayat Miyan Shikiba Mirza Azim Beg Azim (pupil of Sauda) Mir Qamar ud Din Minnat of Sunpat (see No 418) and Shaukhi Wali Ullah Muhibb. Insha held constant poetical disputes with the poet until they were convinced of his poetical talent and learning. In about A H 1200 = A D 1785 Insha went to Lucknow where he held similar poetical disputes with the eminent poets Mushafi (see No 709) Jurat (d A H 1225 = A D 1810) Qatil (Nos 434-435) and other. He secured the patronage of Nawwab Asaf ud Daulah (A H 1188-1212 = A D 1774-1797) and Mirza Sulayman Shikuh (d A H 1253 = A D 1837) and was subsequently introduced to the court of Nawwab Saadat Ali Khan (Nawwab of Lucknow A H 1212-1229 = A D 1797-1813) from whom he received warm favours and liberal rewards. In his later days Insha incurred the displeasure of the Nawwab and was removed from the court. According to a chronogram by Basant Singh Nishat quoted in Azad's *Abi Hayat* p 269 Insha died in A H 1233 = A D 1817 but according to Rieu in p 999 about A H 1230 = A D 1814. See *Abi Hayat* pp 259-309. *Garcin de Tassy Litterature Hindou* vol 1 p 244. *Sprenger Oude Cat* p 240. A copy of the work is noticed in Rieu in p 998.

Insha was well versed in Urdu and Persian and also knew Turkish and Pushtu. Besides the present work he left a Urdu *Kulliyat* a Persian *Diwan* a Persian *Masnawi* entitled *سیر نوح* written in imitation of Baha ud Din Amuli's *Nan wa Halwa* (see No 291) a Persian *Masnawi* consisting of words of letters none of which have diacritical marks a Persian *Masnawi* called *سکار نامه* written in praise of Nawwab Saadat Ali Khan. Satires in Urdu a Persian poetical paraphrase of the well known Arabic grammar *سانه علم* by Abd ul Qadir bin Abd ur Rahman ul Jurjani (d A H 471 = A D 1078) a Persian treatise called *لطاف السعادات* containing

witty savings of Nawwâb Sa'âdat 'Alî Khân (see Rieu in p 961)

For Qatîl's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamîn-ud Daulah Nâzîm-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubârîz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mîzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language are due to him (Inshâ Allah), and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz *بحر السعادات* and *ارصاد ناظمي* by Inshâ Allah and *در باب لطائف* and *حقیق اردو* by Qatîl.

The work consists of one *Sadaf* صدف, (in five *Durr-dânah* در دانه) and seven *Jazînah* جزیره with sub-divisions, termed *سلطات - سمر* and enumerated in the preface. Printed, Murshîdâbâd A H 1266

Written in fair Ta'liq

Dated 2 Jumâdâ II, A H 1240

No 787.

fol. 21, lines 18, size $6\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$

دستور المبدی

DAS'Î'ÛR-UL-MUB'Î'ADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author Safî ibn Nasîr صفی ابن ناصر

Beginning

الحمد لله الذي يصرف الاحوال ويخضع الاعمال ويكسب العلل
و يصلح العمل السام *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl

The explanations are given in the form of questions and answers

Comp Rieu II, p 524, W Pertsch, Berlin Catalogue, p 38, Ethé, India Office Library Catalogue No 2428, Bûhârî Lib Cat vol 1, p 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called *Tabsirah* and *Takmilah* and marginal notes

Written in ordinary *Ta liq*

Dated Rabi I A H 1249

Scribe سعد بھٹو

No 788

fol 22 lines 13 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{3}{4}$

ریاض الحروف

RIYÂD-UL-HURÛF

The meanings of the separate letters of the Persian alphabet illustrated by quotations from ancient and modern poets

Author Ibratى عمرى

Beginning —

مدار سنان گوی حرف د ریاں آفرینی کہ الف فامب سر

مدان الف *

The author who designates himself only by his poetical *nom de plume* Ibratî says that in his student life he had read several treatises on the meanings of the letters of the alphabet and had also heard a good deal on the subject from his master Ulfatî. He therefore cherished the idea of writing on the subject until in A H 1263 = A D 1846 he wrote the present tract at the desire of his friend Mir Altaf Husayn Khan for the use of Mahdî Hasan. He divides the work into thirty *Chaman* each of which treats of a separate letter.

Written in fair *Ta liq*

Dated 20 *Dulqa d* A H 1271

No 789

fol 61 lines 9 size 8×5 $6 \times 3\frac{1}{2}$

• قواعد فارسی

QAWÂ'ID-I FARSI

A Persian grammar

Author Raushan Ali Ansari Jaunpuri روس علی انصاری جونیوری

Beginning —

بسم الله الرحمن الرحيم ... رب آفریدگار حل حلاله و نعمه ، حیات *

Raushan 'Alî, who is the author of several other works died according to Rieu, p 857, as professor in the College of Fort William Calcutta, about A D 1810

The work is founded on the *Fathang-i Rashîdî*, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*

For other copies see Rieu, *loc cit* and Ethc, India Office Lib. Catalogue, Nos 2520-2571, Bûhâr Lib Cat vol 1, p 202 Printed at Calcutta 1828, 1833 Lucknow 1875

Written in legible Nasta liq

Dated, Safar A H 1262

No. 790.

foli 61, lines 15, size 9 x 6, 6 $\frac{3}{4}$ x 3 $\frac{3}{4}$

The same

Another copy of Raushan 'Alî's *Qawâ'id-i Fârsî*, beginning as above

The latter portion of the MS, foli 30-61 contains the *Muqaddimah* of the *Fathang-i Jahângîrî* (see Nos 797-801), beginning

مقدمه مستعمل است بر دواړه آئس - اول دربان اطلاق اسم داس

بر ملک ایران آلی *

Folios are misplaced in some places

Written in ordinary Ta'liq

Not dated, 19th century

LEXICOGRAPHY

PERSIAN DICTIONARIES

No 791

foli 401 lines 17 size 9½ × 6½ 6 × 3½

سرف نامہ احمد مسری

SHARAF NÂMAH-I AHMAD MUNAYRÎ

A Persian dictionary

Author Ibrahim Qiwam Faruqی ابراهیم قیام فاروقی

• Beginning —

بدا حداد سستی نه اسب الخ *

The author a native of Bihâr entitled the work in honour of his spiritual guide Shakh Shâraf ud Dîn Yahyâ Munavvî the celebrated Indian saint (d. A. H. 782 = A. D. 1380) whose discourses entitled *معادن المعانی* and letters or *مکتوبات* are noticed later on in this catalogue

The work was composed in the reign of Abul Muzaffar Barbak Shâh who reigned in Bengal from A. H. 862 to 879 = A. D. 1457 to 1474. It is also known as *سرفنامہ ابراہیمی* and *رجزنگ ابراہیمی*.

This copy concludes with two panegyric Qasîdahs addressed to Barbak Shâh whose name occurs thus in the concluding line of the first Qasîdah: *دا ما ورد زبان فصیح و ہم ظفر - بوالمطر نازک سه سلا عالم* با و عجب

The pronunciation of words is explained in detail and their meanings illustrated by quotations from well known poets. The work is divided into several *Bab* each of which is sub divided into *Fasl* and the words are arranged according to the first and last letter. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii pp. 492 and 493 Blochmann Contributions pp. 7-9 J. Aumer p. 103 Eth. Bodl. Lib. Catalogue Nos. 1718-1719 W. Pertsch Berlin Cat. p. 190 No. 19 Ethé Ind. Office
vol. ix c

Lib Cat No 2457, *Mélanges Asiatiques*, iii, p 494 and iv pp 514 and 515

Written in fañ Nasta liq

Not dated 17th century

No 792

fol 287, lines 16, size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{2}$

The same

Another copy of the *Sharaf Nâmah-i Ahmad Munavvî*

One or two folios are missing from the beginning and the MS opens abruptly thus

هیچ دانی در نباید فارسی را حد حزن . . . *

Written in ordinary Indian Ta'liq

Dated 29 Jumâdâ II 1218 Bengali year

No 793

fol 396, lines 17, size 12×8 , $9 \times 5\frac{1}{2}$

موید العصلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary

Author Muhammad Ibn Lâd محمد ابن لاد

Beginning —

محمد متوانره و مدایح متکلمه مرداور دانا و دستگیر توانا را که
چندین حروف الح

Blochmann, who describes the work in his *Contributions*, calls the author Muhammad bin *Shaykh* Lâd of Dihlî, and says the work was written in A H 925 = A D 1519. The author enumerates the following sources on which he based his work

For Arabic words *الصراح* and *الناح*, and for those of Fâis, R Samarqand, Mâwarâ-un-Nahr, etc, *لسان الشعرا*, نامه - طب حقایق النساء - شرح معجز اسرار - موید القوائد - رفان گویا - الافاضل بحر فواسق and فرهنگ علمی - فیه الطالبین

Later on he adds that for the sake of convenience he observed the following abbreviations

دس ا اب الفصل a for لسان السعرا for ل ناح for ب صراح for ص
م منه الطالبس for ن سرغامه for س رمان گونا for ر ستر الافاضل
طب حقائق الاسماء for ط and شرح معجم الاصطلاح for سم مريد الفصل
for

The work is divided into *Kitab Bab* and *Fasl*. The *Kitab* is arranged according to the first letter and the *Bab* according to the last. Each *Bab* consists of three *Fasl* the first comprising the Arabic words and phrases generally used in the Persian language the second the Persian and Pahlawi words and the third the Turkish words. The work also explains the words and phrases occurring in the *Shah Namah* of Firdausi the *Khamsah* of Nizami the poems of Sana'i the *Diwans* of Khayqani Anvari Zuhuri Abhari Hafiz Salman Sadi and others. The *Khatimah* (conclusion) treats of the numerals and arithmetical notation.

Comp Rieu n p 494 W Pertsch Berlin Cat pp 225-227
Ethé Bodl Lib Cat No 170 Fthc Ind Office Lib Cat
Nos 2459-2464 Cat Codd Or Ind Bat V p 149 F C Browne
Camb Cat p 227 Buhar Lib Cat vol 1 p 192 Salemann in
Mélange Asiatiques tome ix p 522 No 44 Rehatsek Cat
ru onn p 57 No 38 etc Lithographed Lucknow 1851
Calcutta 1889

Written in careless Ta liq

Dated Dulqa d a n 1226

No 794

fol 300 lines 31 size 14½ x 8½ 11 x 4

اللغة و الاصطلاحات

KASHF-UL LUGÂT WA'L ISTILÂHÂT

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sufis

Author Abd ur Rahim bin Ahmad Sur عدد الرحمن بن احمد سور

Beginning —

اللغة و الله رب العالمين اما بعد حمد و صلوة منكود اصعب

العناء الخ *

We learn from the preface that the author while reading with his son Shaykh Shihab the *Diwan* of Qasim Anwar found that many words occurring in the *Diwan* were not explained either in the *Diwan* or *Farhang* or *Siyaq* or *Farhang* and that other

dictionaries such as *کدراللمع - ناحین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ دہانگیری*, written A H 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his Contributions, pp 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lâd, and must therefore have flourished in the tenth century of the Hîrah. The statement of Hâj Khal, vol 1, p 214, that the work was written about A H 1060 = A D 1650, is therefore erroneous. The work is also known as *فرهنگ سیح عند الرحم ساری*, comp Ethé, India Office Lib Catalogue Nos 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fasl*. For other copies and further particulars see Rieu II, p 495. W. Pertsch, Berlin Catalogue, pp 224 and 225, A F Mehren, p 25, J Aumer, p 107, E G Browne, Camb Catalogue, p 228, Salemann in *Mélanges Asiatiques*, tome ix, p 523 No 51, Blochmann, Contributions, pp 9 and 10. Ethé, Bodl Lib Catalogue, Nos 1721-1724, etc. The work has been printed in Calcutta A H 1264.

Written in ordinary Nasta'liq

Dated 1251

No. 795.

fol 545, lines 18, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

مدار الافصل .

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî. *الہ داد فصی بن اسد العلای علی شیر سرہندی*. Rieu and others have *اسد العلای* for *اسد العلما*.

Beginning —

ای نام تو ورد ہر ربانی دگر اسے *

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Muntâz Khân, (d A H 1025 = A D 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol vi, pp 116-146, Rieu 1, p 253).

According to the preface the author compiled the Arabic words from the Surâh, Muhađđib-ul Asmâ, Tâjayn and its commentaries,

Nisab us Sibyan Qunyat ul Fit an the Persian Dari Pahlavi and Turkish words from the old works Zufan Guya also called Panj Bakhsh Adat ul Fudala Tabakh-turi Hall i Lugat u h Shu ara Sharaf Namah i Ibrahimi and the modern works Tuhfat us Sa'adat i Iskandari and Muavyid ul Fudala

The arrangement is that the first letter forms the *Bab* and the last the *Fasl* Each *Fasl* consisting of three sections viz Arabic Persian and Turkish words is indicated respectively by ع ا and ب

A *Khatimah* treats of the meanings of letter in Persian

In the conclusion the author says he completed the work in Dulhijjah A H 1001 = A D 1593 —

حلم انعام بوسدد ان عرس رما د نابع نى حكه الكرام
سده الف الف *

This date is further expressed by the following versified chro-nogram in which the author adopts the *talhallas* I aydi —

حو اس نامه را حاتم بدر رد (نبرو read)
نه نابل ساند از سر احتمام
ى سال نابع ار ار
حد گلب نصى نكو فص عام

The numerical value of the words عام is equal to 1001

For other copies see Rieu ii p 496 J Aumer p 109 Ethe Bodl Lib Cat Nos 1727-1728 Fthe Ind Office Lib Cat Nos 2472-2474 See also Blochmann Contributions pp 10 and 11 Salemann in Melanges Asiatiques tome ix p 530 No 63 Buhar Lib Cat vol i p 192 A Hindustani translation of the Madar ul Afadil is noticed in Ethe Ind Office Lib Cat Nos 2475-2477

This valuable and interesting copy is most probably in the handwriting of the author himself excepting the first nine and the last eleven folios which are supplied in a careless later hand The colophon in which it is said that the author completed the trans-cription on Thursday 29 Pajab A H 1001 in the reign of Al bar runs thus —

وبعد ان حمله بسودد نه نابع حلوه گر كردد بد احقر
الطلاف مولف اس كتاب الهداد نصى سره ندى اعاص انكه عليه سكاك
مرويه الحقى د عهد سلطان السلطن فامع نابل العنجره و الممردى

حلال الدین محمد اکبر بادشاه تازی جلد الله تعالی ملکه و سلطانه و افاض
 العالمین نوره و احسانیه در روز پندشده سنه و دهم شهر رجب المرجب
 زید و ذریه در سنه ۱۰۰۱ هـ *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A H 1001 is unquestionably correct, but if we also admit the month Duhijjah to be correct then evidently the date of transcription, 29 Rajab A H 1001 is erroneous, because the month Rajab precedes Duhijjah by three months. It is quite probable that the year of transcription A H 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq

No 796

fol 305, lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$

جمع العرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary

Author Muhammad Qâsim bin Hâji Muhammad Kâshânî,
 poetically surnamed Surûrî محمد قاسم بن حاجی محمد کاشانی المتخلص
 به سروری

Beginning —

ابتدای کلام هر دانشمند سخنور و اتمامی سخن هر حردمند

شهر پرور *

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqî Auhadî, fol 321^b who praises the present work, says that when he finished his dictionary سرمد کاشانی at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Muzâ Muhammad Wazîh K̲h̲urâsânî. The Governor, says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India. According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Sururi in his later days did not like to hear the word shoe Sururi came to India during the reign of Shahjahan and died on his way to Mecca See Rivāḍ ush Shu'arā fol 184^a Suhuf i Ibrahim fol 388^b (where the author is confounded with Sururi Kabuli) Sprenger Oude Cat p 26 According to Rieu p 498 Sururi had reached Lahore A H 1036 = A D 1616

The full list of the author's sources both the sixteen standard works and the twenty two other authorities used occasionally is given by Salemann in Melanges Asiatiques tome ix pp 531-535 No 67 The arrangement is that the *Bab* is formed by the first letter and the *Fasl* by the last

The work was composed in A H 1008 = A D 1599 and dedicated to Shah Abbas (A H 996-1038 = A D 1587-1628) It is also known as *Leb Sururi* and *Merheng Sururi* For other copies and further particulars see Rieu ii pp 498 and 499 W Pertsch Berlin Catalogue p 192 G Flügel i pp 101 and 102 J Aumer pp 104 and 105 E G Browne Camb Catalogue p 930 Ethe Bodl Lib Cat Nos 1729-1731 Ethe Ind Office Lib Cat Nos 2478-2480 Cat Codd Or Ind Bat i p 96 Comp also Haj Khal v p 325 Blochmann Contributions pp 12 and 16-18 Melanges Asiatiques iv p 498 and v p 238 Printed at Tabriz 1844 On the second or enlarged edition of the same work completed chiefly on the basis of the Farhang i Jahangiri (see Nos 97-801) about A H 1028 = A D 1619 comp Ethe Bodl Lib Cat No 1732 and 1733 Rieu ii p 499

Written in fair Nasta'liq

Not dated 17th century

No 797

fol 413 lines 25 size 13½ x 9 8½ x 4½

فرهنگ جهانگیری

FARHANG-I JAHÂNGIRÎ

A complete copy of the well known dictionary of purely Persian words

Author Jamāl ud Din Husayn Inju bin Fakhr ud Din Hasan of Shiraz جمال الدین حسن انجوس بن فخر الدین حسن شیرازی

Beginning —

دکه در لوح زبانها حرف اول نام اوسب الح *

The author, a native of Shîrâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A H 993-4 = A D 1585-6). He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A H 1027 = A D 1617, the title of 'Adud-ud-Daulah. He died in Âgrâh some years after A H 1030 = A D 1620.

The author commenced the work under Akbar and finished it under Jahângîr in A H 1017 = A D 1608, expressed by the words *رهی مرهنگ نور الدین* in the following versified chronogram —

میرتہ گشتہ این مرهنگ نامی باسم شہ اسم حالہ انگی
 وستم سال تاریخش مرد گشت رہی مرهنگ نور الدین حسنگ

According to the *Tuzuk-i Jahângîrî*, p 359, the author presented a copy of the work to Jahângîr in the 18th year of the reign, (A H 1032 = A D 1622).

The *Muqaddimah* divided into twelve sections *آئیں* treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol 20^a. The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl*. The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc., in five *در*.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Melanges Asiatiques*, tome ix pp 537-541 No 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see *Bûhâr Lib Cat* vol 1 p 193, *Rieu* ii, pp 496-498 and Supplement, p 117, *W. Pertsch*, Berlin Catalogue, pp 192-197, *J. Aumer* pp 105 and 106, *A. F. Mehren*, p 24, *E. G. Browne* Camb Catalogue, pp 229 and 230. *Rosen*, Persian MSS, p 298. *Blochmann's Contributions*, pp 12-15, *Journal Asiatique*, 1871 pp 106-124, *Ethe*, Bodl Lib Catalogue Nos 1734-1746, *Ethe*, India Office Lib Catalogue, Nos 2481-2493.

The work has been lithographed in Lucknow, A H 1293. The *چهارم داس* of Amân Ullah *Khânahzâd Khân Fîrûz Jang* (who died A H 1046 = A D 1636) is in several parts a pirated or second edition of the present work, see *Rieu* ii, pp 509 and 510, *Salemann*, loc cit p 543, No 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A H 1046.

No 798

fol 770 lines 23 size $13 \times 7\frac{3}{4}$ $7 \times 3\frac{1}{4}$

The same

Another complete copy of the Farhang i Jahangiri beginning as above

Written in ordinary Nasta liq with occasional note in the margin

Dated Rabi I (year not given)

Scribe نعمت الله ابن حسن

The *Khatimah* written in fair Na ta liq by حماده حسن ابن حماده
معتمد is dated A H 1204

No 799

fol 573 lines 21 size $11 \times 6\frac{1}{4}$ $7\frac{1}{4} \times 4$

The same

• Another complete copy of the Farhang i Jahangiri beginning as above

Written in ordinary Nasta liq with marginal emendations

Not dated apparently 19th century

No 800

fol 564 lines 25 size 11×6 $7\frac{3}{4} \times 3\frac{3}{4}$

The same

Another copy of the Farhang i Jahangiri without the *Khatimah* beginning as usual

Written in fair Nasta liq with an illuminated head piece and a double page Unwan

Not dated apparently 18th century

No 801

fol 577 lines 25 size $12 \times 6\frac{1}{4}$ $8 \times 3\frac{3}{4}$

The same

Another complete copy of the same Farhang i Jahangiri beginning as above

A splendid copy. Written in good Nasta'liq without gold and coloured borders with an illuminated head piece.

Dated Muharram A H 1069

Scribe سید محمد

The seals of Nawwâb Sayyid Vilayat Ali Khan and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No 802

fol. 673, lines 21, size 12 × 8 9 × 5 1

برهان قاطع

BURHÂN-I QÂTÎ

The well-known Persian dictionary

Author Muhammad Husayn poetically surnamed Burhân, bin Khalaf ut-Tabrîzى محمد حسين بن خالاف التبریزی

Beginning —

ای زائده بر زبان در ایوان / نام تو درددن دانا نورا

The author says that he has included in the present work the contents of the Farhang-i Jahângîrî Majma' ul Furs of Surûrî, Suimâh-i Sulaymânî (by Taqî Auhadî), Sihâh ul Adwiyah of Husayn ul Ansârî, but that he has omitted the poetical quotations. The work is dedicated to Sultân 'Abd Ullah Qutub Shah bin Qutub Shah (who reigned in Golconda from A H 1035 to 1083 = A D 1625-1672). The date of completion of the work, A H 1062 = A D 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram —

ج و برهان ارده تو / می یزدان / هر این مجموعه را کردید جامع
بی تو ایتماس وصال / که ایام / هر این جامع

It consists of nine *Fâ'idah* on the Persian language, its letters, particles and orthography, twenty eight *Gushtâr* comprising the dictionary proper. The twenty ninth *Gushtâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu II, p. 500, J. Aumer, p. 107, E. G. Browne Camb. Catalogue, pp. 230 and 231, Fthc, India Office Lib.

(catalogue Nos 2495-2503 (copy No 249) was transcribed from the original MS in the authors own hand writing with all the additions and amplifications which he himself supplied after finishing the work) Buhār Lib Cat vol 1 p 194 Blochmann Contributions pp 18-20 Haj Khal vol 1 p 62) The work has been edited by Captain Roebuck Calcutta 1818 and reprinted in 1822 and 1834 A Turkish translation by Ahmad Aṣım was printed in Constantinople A H 1214 and in Bulaq A H 1251

Written in fair Indian Taḥiq with marginal emendations

Dated Shahjahanabad Rabi I A H 1221 = April 1810

Scribe لاهی علی

No 803

fol 432 lines 24 size 11 × 6½ 8½ × 4½

The same

Another copy of the Burhan ı Qatı beginning as above

Written in fair Nasḥ

The MS is in a damaged condition mostly the latter portion and the paper is getting brittle

The transcription of the copy was commenced in Shahān A H 1151 and finished in Rabi II A H 1159

No 804

fol 403 lines 19 size 10 × 6 8 × 4

فرهنگ رشیدی

FARHANG-I RASHĪDĪ

A Persian dictionary containing the contents of the Farhang ı Jahangiri (see No 797) and the Farhang ı Sururi or Majma ul Furs (see No 796) but correcting the errors occurring in both

Author Abd ur Rashid bin Abd ul Gafur ul Husayni ul Madani ut Titawi عبد الرشید بن عبد الغفور الحسینی المدنی الدوی

Beginning —

سداسی که اس سه نامه شر سکن و پیرانس دندانه شر دو

و کی الح *

Abd ur Rashid who is also the author of the Arabic Persian dictionary entitled Muntakhab ul Lugat (see No 833) completed

this work in A H 1064 = A D 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâti' (No 802). For other copies and further details see Rieu II, pp 500 and 501, W Peitsch Berlin Catalogue, pp 198 and 199, E G Biowne, Camb Catalogue, p 232, Ethé, Bodl Lib Catalogue, No 1753, Ethé, India Office Lib Catalogue, Nos 2504-2511, Blochmann, Contributions, pp 20-24, Salemann in Mélanges Asiatiques, tome IX p 546, No 95. Edited in the Bibliotheca Indica by Maulavî Dulfaqâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr Splieth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846. It also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian Nasta'liq

Dated Rabî' I, the fourth regnal year of Bahâdur Shâh

No 805.

fol 367, lines 31, size $12\frac{1}{4} \times 8\frac{1}{2}$, $10 \times 5\frac{3}{4}$

اشهار اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian

Author Gulâm Ullah Bhîkan Siddîqî ul-Hânsawî ul-Gaznawî

علام الله بهکن صدیقی الهاسوی العربی

Beginning —

حمد بسعد و بداء بیعد مر حالو الخلفی را که وجود دسر را ار حمله

موجودات مرآتہ ، اعلی داد چندانکہ آیت کریمہ و بعد کرمدادی آدم الی

آجورہ دال این حال اسہ ، الح *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzîb. The date of completion, given in words, is A H 1082 = A D 1671 سنہ ہزار و ہشتاد و دو, but according to the chronogram ار الله اللع ب راری مراد حود 1e 1968-855, it is A H 1113 = A D 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq

Dated 15 Rabî I, A H 1224

Scribe سید الله برداری

The following note by H Blochmann is found on the fly leaf at the beginning —

MS No 213 Ashhar ul Lughat (A H 1113) a rare Persian Dictionary by Ghulam Ali Bihlan of Hansi [Sd] J H Blochmann 1870

On the left side of the above note the same Blochmann remarks thus

Copy written by Sana Ullah of Bardwan in 1216 Bengali San (A D 1809-10)

It is to be noticed that the date A H 1113 which Blochmann adds after the word Ashhar ul Lughat indicates the date of composition of the work.

No 806

fol 640 lines 21 size $11\frac{1}{4} \times 7\frac{1}{4}$ $9 \times 4\frac{1}{2}$

A defective copy of a valuable and very exhaustive Persian dictionary written on the model of *نهار عجم* (see No 814) and arranged likewise according to the first and second letter

The work explains not only the single words occurring in ancient and modern Persian poets and prose writers but deals in the most elaborate manner with all the figurative expressions difficult sentences allusions and idiomatic phrases found in them

References to *Khalis* (d A H 1122 = A D 1710) *Mir Najat* (d A H 1126 = A D 1714) *Bidil* (d A H 1133 = A D 1720) *Bahar i Afam* (comp A H 1152 = A D 1739) and others suggest that the work was written after the last mentioned date

Several fol comprising the letters from الف to a portion of س are missing from the beginning and the MS opens abruptly thus with the various meanings and uses of the word ساح —

ساح ک ه که نرو اسفندی بهم *

The next word explained is ساحل —

ساحل یعنی حاء و صم ان علیه انسب که د رنل هدد اشهر
حوادث *

The MS breaks off in the beginning of the letter ل with the word لا غل —

دطاء عنرمعوطه و همرة مكسور فعل ارام بعانده حکم

* شعانی

The explanations of words are illustrated by quotations from well-known ancient and modern poets

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft

Written in ordinary Nasta'liq

Not dated, 19th century

No. 807

fol. 115, lines 17, size $10\frac{1}{4} \times 6$, $7 \times 3\frac{1}{2}$

چراغ هدایه

CHIRÂĞ-I HIDÂYAT.

A poetical glossary

Author Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان آرزو بخلص

Beginning —

اما بعد حمد و اصح - مجمع لغات و صلوات بر اصفح و افضل موجودات *

The author, who has been noticed in this Catalogue, No 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Lugat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângîrî, (see No 797) Surûrî (see No 796) Burhân i Qâṭirî (see No 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A H 1147 = A D 1735, during the reign of Muhammad Shâh

For other copies and further particulars see Rieu II, pp 501 and 502, W Pertsch, Berlin Catalogue, p 190, E G Browne, Camb Catalogue, p 233, Etche, India Office Lib Catalogue, No 2514, see also Blochmann, Contributions, pp 25-28, Salemann in Mélanges Asiatiques, tome IX, p 556, No 121. Like the Sirâj-ul Lugat, it is arranged alphabetically, the first letter determining the Bâb, the second the Fasl. It has been printed in the margins of the lithographed edition of the لغات, Nawal Kishor Press, Kânpur 1874, 1878, 1879, 1880-81

Written in ordinary Nasta'liq

Dated Safar, A H 1240

Scribes امر مسنگه و حوشوفه رای

No 808

fol 281 lines 15 size $9\frac{1}{4} \times 6$ $6\frac{1}{4} \times 3\frac{3}{4}$

The ame

Another copy of Arzu s Chirag i Hidayat The explanations of the last five words are wanting in this copy

Written in ordinary Indian Ta liq

Not dated 19th century

No 800

fol 101 lines 13 size $7\frac{1}{4} \times 5$ $3\frac{1}{4} \times 3$

The ame

Another copy of Arzu s Chirag i Hidayat

Written in ordinary Nasta liq

Not dated 19th century

No 810

fol 283 lines 16 size 12×9 $8\frac{1}{4} \times 3\frac{1}{2}$

مرآت الاعطلاح

MIR'ÂT-UL ISTILÂH

A dictionary of Persian phrases and proverbial sentences illustrated by numerous quotations from Persian poet

Author Anand Ram Mukhlis انند رام محلی

Beginning —

دعا و معامی که گردان ملاء اعلى نازحد سرس زمزمه حمد

The author a Khatra Hindu of Lahore was a pupil of Mirza Bidil and a friend of Arzu He was attached to the service of Muhammad Shah and was honoured with the title of Rai Pavan He died in A H 1164 = A D 1750 He is the author of a Persian Diwan and left a collection of letters and a history of the war of Muhammad Shah with Nadir Shah (Elliot s History vol viii p 76) For his life see Safinah i Khwa hgu fol 203^b Gul i Ra na fol 278 Iqd i Surayya fol 60 Safinah i Hindi fol 77^b

In the beginning the author says that the words تحقی اصطلاحات which are equivalent to A H 1158 = A D 1745, express the date of composition of the work, but in the conclusion he says that he finished the composition on the 9th of Rabî' I, A H 1157 = A D 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, III, p. 997

Written in ordinary Indian Ta'liq

Dated, November, 1820

No. 811.

fol. 144, lines 15, size $11\frac{1}{2} \times 6\frac{3}{4}$, $8 \times 4\frac{1}{4}$

نوادر المصادر

NAWÂDIR-UL-MASÂDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets

Author Lâlâ Tek Chând Bahâr لاله تنکد بہار

Beginning —

بعد ستائیس حدادود حرد آفرین داس امورگار تعالیٰ شانہ الٰہ *

The author whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângîrî (see No. 797).

The work has been lithographed at Dihlî A H 1272

Written in ordinary Ta'liq

Dated 2 Ramadân, in the fourth regnal year (?) apparently 19th century

No 812

fol 396 lines 15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

مصطلحات الشعراء

MUSTALIHÂT-USH-SHU'ARÂ

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Iran

Author Warastah وارسته

beginning —

• بسم الله مكتوبها من مجموع و سقند كاعدي د س سحن مرام الح

According to the author of the Gul-i-Rana fol 284^o Warastah called Siyalkoti Mal after the name of his birthplace Siyalkot wrote besides the present work a treatise entitled حواب سامی and a Tadkirah. He finally settled at Derah Gazi Khan near Multan and died there in A H 1180 = A D 1766. Comp Roebuck's edition of Burhan-i-Qati p 12. See also Sprenger Oude Catalogue p 146 where the author's anthology entitled جنگ رنگا رنگ is noticed. The title of the work is a chronogram for A H 1180 = A D 1766 the year in which the work was completed.

Comp Rien p 503. Lithographed at Lucknow 1838 and with Khulasah-i-Bihar-i-Ajam Lucknow 1854 Cawnpore 1898.

Written in ordinary Indian Ta'liq

Not dated 19th century

The folios towards the end of the copy are water stained and damaged.

No 813

fol 225 lines 23 size $14 \times 8\frac{1}{2}$ $10 \times 5\frac{1}{2}$

Another copy of the preceding work beginning as above

Written in ordinary Indian Ta'liq with an illuminated head piece

Not dated 19th century

No 814

foll 1420, lines 19, size $12\frac{1}{4} \times 7, 9 \times 4\frac{1}{2}$

منتهى نهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases sentences and idiomatic expressions used by the Persian poets and prose-writers ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chhand Bahâi's exhaustive and popular dictionary Bahâi-i 'Ajam, by Indaïman اندرمنى

Beginning —

بهار آفریدی که گذرگه رن افسان را استعداد نگه سخن کرامت
مزموده اجم *

In the preface Indaïman, a pupil of Lâlâ Tek Chhand, after highly praising the latter and his work, the Bahâi-i 'Ajam says that he made the present abridged edition from the seventh and last draft of his master's work in A H 1182 = A D 1768

Indaïman's preface is followed by his master Lâlâ Tek Chhand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz the 'Tanbîh-ul-Gâfilîn by Sirâj-ush-Shu'arâ (تنبیه الغافلین سراج الشعرا), and a short treatise by Mîr Muhammad Afdal Sâbit (رساله مختصری - میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz the Mustalihât-ush-Shu'arâ of Wârastah (مصطلحات الشعرا) (see No 812), the treatise by Anand Râm Mukhlis (رساله انند رام مخلص), and one in which the author's name was not mentioned (رساله دیگر که نام مولف در آن مذکور نبوده). Tek Chhand then gives the chronogram یادگار فقیر حقیر بهار, which is equivalent to A H 1152 = A D 1739, for the date of completion of the work. Strangely, Dr Rieu, p 502, followed by Dr Ethé, Bodl 'Lib. Cat No 1756, in quoting the said chronogram reads یادگار فقیر حقیر بهار, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A H 1162 = A D 1748. Our copy has یادگار فقیر حقیر بهار instead of یادگار فقیر حقیر بهار, which convey no sense are incorrect. The correct reading seems to be یادگار فقیر حقیر بهار ماده سال نارنج اتمام.

Tek Chand also wrote a treatise on letters entitled *حرف الحرف* (lithographed in Kanpur A H 1261) and another on verbs called *بوادى المصادر* (see No 811)

For further particulars of the author and the seven different editions of the work made by Tek Chand himself see Garcin de Tassy *Histoire de la Littérature Hindoue* i p 281 Rieu ii p 502 and 503 Blochinann *Contributions* pp 28-30 Lithographed at Matbul ul Ulum Press Dibrū A H 1303 under the title *مطالعہ ہزار معجم*

Written in minute Nasta'liq The handwriting of the latter portion of the MS foll 138¹-14⁷⁰ closely agreeing with that of the earlier portion appears to be of an earlier date In the following colophon dated Thursday Shawwal A H 1184 we are told that the MS is due to the penmanship of Indarman himself

الحمد لله المنة كه باسم سعد مكتوب كتاب بها بحم ناليف
اساندى مکتوبى بکتب بخط بعد حه ر اد من اول روز مکتوبه
سهر سوال سنه دوازده از جلوس ساه عالم نهاد ناساه عازى مواقئ سال هوار
و بکصد و هشتاد خها *

The signature Lewis Decosta appears on the first page of the MS

No 815

foll 100 lines 21 size 10 6 $\frac{1}{2}$ 7 x 3 $\frac{1}{4}$

A defective Persian dictionary of names with their equivalents grouped under numerous classes to which they belong

Several folios are missing from the beginning and the MS opens abruptly thus —

ر ر حساب در سما يوم؟ يوم الحساب و كه دانم بما دولت
وام حورا دامن كه دامن يوم الحساب ده احرف فردا حرا
حسر مکتوب رستگدر رستگدر *

The headings one hundred in number under which the names are grouped run thus —

اسامى بهسب اسامى درج اسامى دينا 'اسامى زمانه
اسامى اسمان اسامى زمين اسامى شهر اسامى سلاح
اسامى نر and so on

The copy ends thus —

اسامی حای - محل مکان ... حمام ورماید - ... نا مردم
 نا اهل مدام صحت - کر مرگ ، نتر صحت ، نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios

The author frequently refers to *Sharaf Nāmah* (see No 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhârî*, *Mujîr-ı Balaqânî*, *Khusrav*, *Hasan Dihlawî*, *Sal-mân*, *Hâfiz*, etc In some places he also quotes *Jâmî*

Written in ordinary Nasta'liq

Not dated , 19th century

No. 816

fol 75 , lines 13 , size, $9 \times 5\frac{1}{4}$, 6×3

لُ ، س ، بُ

LUBB-I LUBÂB.

A glossary of the names applied to various things

Author *Khawâjah Amîr* حواجه امیر

Beginning —

بعد از حمد خداوند رحمن و آسمان و دعا ، رسول معصود
 مکان النخ *

The author says in the preface that in A H 1233 = A D 1817 he compiled two works on the names of Persian infinitives *مصادر فارسی* but they were little known to Indians, and consisted also of Persian phrases and idioms Subsequently in A H 1234 = A D 1818, he abridged the two works, and entitled the abridgment *لب لب* it consists of thirty *Fasl*

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc etc

Written in legible Nasta liq

Dated 4 *Shawwâl*, A H 1243

ARABIC-PERSIAN DICTIONARIES

No 817

fol 162 lines 15 size 8 x 12 1/2 x 3

مصادر

MASÂDIR

A dictionary of Arabic infinitives explained in Persian

Author Qadî Abu Abd Ullah ul Husayn bin Ahmad uz

Zuzani قاضي ابو عبد الله الحسين بن احمد الزوزني

The copy is slightly defective at the beginning, and opens thus with the following line corresponding with line 7 of the following copy —

اِنَّهُ بِمَا لَامَهُ بَاءٌ حَتَّى اَنْتَبَ عَلَى الْكُرُوفِ الصَّحَاءِ
وَاِنْ كُنْتَ مَا لَامَهُ اَلَمْ *

According to the author of the *Bugyat ul Wu at* fol 183^b the author died in A H 486 = A D 1095. See also Huj Khal vol II p 93 Rieu p 505

The arrangement as given in Rieu *loc cit* is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub divided into regular (سالم) irregular (احرف) defective (ناقص) and re duplicate (مصاعف) verbs the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer Leipzig Cat p 331 Dorn St Petersburg Cat p 203 Upala Cat p III Rieu Arabic Cat p 755

Written in fair Naskh with occasional marginal notes and emendations.

The colophon dated Ahmadnagar 12 Muharram A H 1095 runs thus —

سودة المدب العامي ابن محمد طالب بن العائدين في ثاني
عشر شهر محرم الحرام سنة ١٠٩٥ و تسعين بعد الألف في بلدة أحمد
نكر من الله التوفيق *

In several places on the title page the work is called ناح المصاد
زوزني

Several notes and 'Ard-dîdahs, one of which is dated A H 1106, is noted on the same title-page

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Âlamgîr's time, dated A H 1116

Another of one عباد الله is dated A H 1188. The third, also disfigured, partly reads بهادر بن الدين and is dated A H 1226

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعى Badî î, whose *Talhallus* appears thus in the concluding lines —

این حدیث لعط بدیعى را بدیعى بهم کرد
تا بود در روزگار اردی همنام و نسان

Beginning of the glossary

از پس حمد خداوند زمین و آسمان
در لعة نطمی قدم همگون لاکى عمان

It is written in ordinary minute Naskh

No 818

fol 99, lines 17, size $11\frac{3}{4} \times 6\frac{1}{2}$, 8×4 .

The same

Another copy of Zûzanî's Masâdir, beginning as usual

الحمد لله على سوانح آلايه المساعده اواحاً الى *

Written in fair Indian Ta'liq

Not dated, 19th century

No. 819.

fol 153, lines 15, size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$

دستور اللغة

DASTÛR-UL-LUGÂT.

A rare old grammatical dictionary

Author Abû 'Abd Ullah ul-Husayn bin Ibrâhîm bin Ahmad un-Natanzî
انواع اللغه من بن ابراهيم بن احمد النطنزى

Beginning

الحمد لله الذي ابدع العالم بعدده وحسن بنى ادم بكرامته الخ *

According to Brock vol 1 p 288 the author died in Jumada II
A H 499 = A D 1106 or Muharram A H 497 = A D 1104

The work is divided into twenty eight Books each containing a letter of the Arabic alphabet Each is subdivided into twelve chapters

The Arabic words explained in Persian are arranged in alphabetical order according to the first and second letters It also deals with the conjugation of Arabic transitive and intransitive verbs See Haj Khal vol III p 227 Leid 102-4 Paris 4286 Ups 10, A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal

The preface in the present copy is not due to the author himself but has been added by somebody else

Written in fair Nast'liq

Dated A H 1114

No 820

fol 194 lines 20 size 3¹ x 6¹ 7¹ x 5

تاج المصائر

TÂJ-UL-MASÂDIR

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Masâdir of Zuzani (see No 817)

Author Abu Ja'far Ahmad bin Ali ul Maqqari ul Bayhaqi
ابو جعفر احمد بن علي المقرئ البهقي

The author of the Bug'at ul Wu'at (Lib MS) who says that Bayhaqi was born about A H 470 = A D 1077 and died in Ramadan A H 544 = A D 1149 remarks that the latter never came out of his house except at times of prayer Comp Haj Khal vol II p 93

This copy of Bayhaqi's Taj ul Masâdir deceptively begins thus with the preface of Zuzani's Masâdir —

الحمد لله على سوانح الاله مسانحه ادواحا و سوانح نعماته الملاححه

ارواحا قال القاصي الامام الاحل السمي ادوعد الله الحسن بن

احمد الرضى هذه مصاد ترجمتها و تفحصها و حردتها عن سوانح

الكاتب والاسع الخ *

A comparison with the following copy of Bāḥaḡī's, Tāj-ul-Masādir will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which however, belong to the preface of Zūzanī's Masādir. The name of Zūzanī, occurring in the third line of the present preface, has been penned through and corrected thus in the margin

دال - الشیخ الإمام ابو جعفر احمد بن علی المعری النعمی *

In the preface (line 26), as well as in the colophon the work is called *ناح المصادر*

The author of the *Bugyat-ul Wu'at loc cit*, calls this work "Fountains of dictionary" *نایب اللغة*. It is to be noticed however that it bears a close agreement with the Masādir of Zūzanī in the arrangement of chapters, the infinitives explained and even in the wording of explanations so much so that one would be inclined to think that Bāḥaḡī's Tāj-ul-Masādir is an enlarged recension of Zūzanī's Masādir

The contents of the Tāj-ul-Masādir have been described in *Ethn Bodl Lib Cat* No 1635 Lithographed, Bombay, 1301-1302

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself

The colophon, dated 22nd Jumādā A H 850 runs thus

وقع القراع من انتساح هذا الكتاب الדיمون المبارک الموسوم قناع
المصادر المفسوف بالنعمی يوم الاثنين ابدی عشرين من شهر جمادی
الاولی سنة خمسین و دمانمایه علی يد اصعه ، عنا الله الملك الحممد
محمود بن محمد (illegible) عمر الله له *

Foll 188-194 are supplied in a later hand

A list of the contents occupies the first two fly-leaves at the beginning

The original work is preceded by two short Arabic treatises —

I

Risālat-ul-Haṣīfat-ul-Adudīyah so called in the colophon

Author 'Adud-ud-Dīn Abd-ul-Rahmān bin Ahmad ul-Ījī
عبد الدین عبد الرحمن بن احمد الایحی

Beginning —

ندوة فایده تستمل علی مقدمه و بدنه و تهییم و حاتمہ الحاج *

Beginning —

الحمد لله الذى خلق الحصى بعددته الح

The work is noticed in Haj Khal vol vi p 273

For another copy see No 824

The work is divided into twenty eight *Kitab* each subdivided into three *Bab*. The words are arranged according to the initials and the work begins with the meanings and explanation of the ninety nine names of God *اسماء الحسنى*. The author enumerates the following sources —

كتاب اللغة كتاب الاسماء الموسوم بالاسمى و الاسماء
اصطلاحات المنطق - المسامير الرصه برحمان القرآن ذكر الاسماء
عربى ١١

A correct and complete copy

Written in fair Nasta liq

Not dated 19th century

A note in the handwriting of the donor dated 29th September 1870 is found on the title page

كتاب مبدء الاسماء فى ترتيب الحروف
منصور العاصى التركى السجورى تم العربى من قبله دنى سيدان كنده
حضر حلقة مدرس عالمان جدا بكس ابن مولوى محمد بكس خان مرحوم
٢٩ ر سنة ١٨٧٩ *

No 824

fol 183 lines 19 size $8\frac{3}{4} \times 5\frac{1}{4}$ $6 \times 3\frac{1}{4}$

The same

A defective and incomplete copy of Mahmud bin Umar us Sanjari's *Muhaddab ul Asma* beginning as above

A comparison with the preceding copy shows that the last twenty three lines are wanting in this copy

Written in ordinary Naskh

Not dated 19th century

The following anonymous note dated 25 February 1902 found at the end of the copy says that the MS was purchased for five rupees only
باعت بحدود ٢٥ روپى سنة ١٩٠٢

No 825.

foll 100 lines 5 size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 1$

نصاب، الہ بیان

NISÂB-US-SIBYÂN.

The most popular Arabic-Persian vocabulary

Author Abû Nasr Farâhî ابونصر فراہی

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين . . . قال السمع الامام
 الاحل العالم بدر الحق و السرعة و الدين . ابونصر محمد بن الفراهي *

There are different readings of the author's name Hâj Khal vol II p 559 gives the author's name as ابونصر محمد بن ابى بكر الفراهي and says that the latter versified the *Hamç al-Sayyir* of Muhammad bin Hasan *ush-Shaybânî* (d A H 187 = A D 802) in Jumâdâ II, A H 617 = A D 1220, entitling it *Li-mâd-dîn*, on which 'Alâ-ud-Dîn Muhammad bin 'Abd ur-Rahmân ul-Khujandî wrote the commentary *Li-mâd-dîn*. The same Hâj Khal vol VI, p 347 while noticing the present work calls the author ابونصر مسعود بن ابى بكر بن الفراهي and says that Sayyid Sharîf Jurjânî wrote an appendix *Li-mâd-dîn* on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hîsâm ul-Harawî. In Fleischer Catalogue, p 333, the author is called بدر الدين ابونصر الفراهي, while in the first Bodleian copy (Ethé, Bodl Lib Cat No 1636) he is called ابونصر مسعود بن ابى بكر بن الفراهي and in No 2381 ابونصر محمد الفراهي. See also H Blochmann, Contributions p 7

The work is the most popular book in the East, especially in India. It has been edited in Persia A H 1268 Tabriz 1846, Isfahân 1869, at Calcutta, 1819, Cawnpore, 1872, Lucknow 1878, with a Turkish translation by Ibrâhîm Haqqî Constantinople, 1886

For other copies see Rieu II, pp 504 and 506, J Aumer, p 112, W Pertsch, Berlin Cat p 214. E G Browne, Camb Lib Cat pp 236 254 and 256, Ethé, Bodl Lib Cat Nos 1636-1639, Ethé, Ind Office Lib Cat Nos 2375-2383

The MS is full of interlinear and marginal notes and explanations

Written in large Nasta liq

Not dated, apparently 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning of the copy

No 826

foli 38 lines 11 size $9 \times 1\frac{1}{4}$ $7 \times \frac{1}{4}$

The same

Another copy of Abu Nasr Farahis Nisab us Sibyan

Beginning —

سنگوند اند نصر و اسی

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ا and the Persian by ف

Written in fair Nasta'liq with occasional note

Not dated 19th century

Scribe محمد د علی سرور احمد لی خان

The seal of Nawwab Sayyid Vilayat Ali Khan is found at the beginning and end of the copy

No 827

foli 31 lines 11 size $9 \times 1\frac{1}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of Abu Nasr Farahis Nisab us Sibyan beginning

همی گوید ابو نصر تراهی الم *

Written in fair Nasta'liq

Dated A H 1160

Scribe محمد الدین

No 828

foli 76 lines 5 size $8\frac{1}{2} \times 1\frac{1}{4}$ $4\frac{1}{4} \times 2\frac{1}{4}$

The same

A very correct and valuable copy of the same Nisab us Sibyan with learned interlinear and marginal notes throughout

Written in beautiful Naskh within gold borders with an illuminated head piece

Dated Rabi II A H 1111

Scribe طاہر الکاردینی

No. 829

foll 83, lines 18, size $8 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

شرح نصاب الصبيان

A commentary on the Nisâb-us Sibyân of Abû Nasr Farâhî

The copy begins without a preface with the first *Qit'ah* thus —

السطحة الأولى - ضم همزة وسكون واو .. اول بيتي يعنى نازلاً
بختنن ازين كتاب الله *

Written in a hasty Nasta'liq

Not dated, 19th century

Some folios are written diagonally

No 830

foll 521, lines 21, size $9 \times 4\frac{1}{2}$, $6 \times 2\frac{1}{2}$

الصراح من الصحاح

A'S-SURÂḤ MIN-AS-SIḤÂḤ.

A very valuable copy of the well-known abridgment of Jauhari's (د ا ه 393 = A D 1002) famous Arabic dictionary the Siḥâḥ, with the addition of the Persian equivalents

Author Abul Fadl Muhammad bin 'Umar bin Khâlîd commonly known as Jamâl-ul Qurashî حالد بن محمد بن عمر المدعو جمال القرشي

Beginning —

والعبر الى مولاة العدى نه عن سواة الف *

In the conclusion the author says that he completed the work 16 Safar, A H 681 = A D 1282, in Kâshgari, and that he made a fair copy of the original in Dulqa'd, A H 700 = A D 1300

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fasl*. The words explained are repeated in red ink on the margin

For other copies see Rieu II p 507, E G Browne, Camb Catalogue, pp 239 and 240, Cat Codd. Or Lugd Bat I, p 69, O Loth, Arab Cat pp 282-283 Etbe, Ind Office Lib Catalogue, Nos 2388-2390, Ethé, Bodl Lib Catalogue No 1645, Hâj Khal vol IV, p 102 Edited in Calcutta, 1812-1815 Lucknow, A H 1289

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head piece and a double page Unwan.

Not dated. 16th century. •

A note on the fly leaf at the beginning says that the copy was purchased by the writer of the note at Surat in Pajab A.H. 1222.

No 831

fol. 376 lines 29 size $10\frac{1}{2} \times 6\frac{1}{4}$ $7\frac{1}{4} \times 3\frac{1}{2}$

The same

Another copy of the Surah beginning as above. The subscription giving the date of composition found in the preceding copy is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins and consequently the marginal notes traces of which are still found here and there in the copy are lost.

Not dated. 18th century.

No 832

fol. 394 lines 21 size 11×6 $7\frac{1}{4} \times 3\frac{1}{2}$

کمر اللغات

KANZ-UL-LUGÂT

An Arabic Persian dictionary.

Author Muhammad bin Abd ul Khalîq bin Ma'ruf محمد بن عبد القالی بن معروف

Beginning —

حواضر کدور لغات حمد سناس بناو (read بنا) بلاغة حصص

منکلی الم *

In the preface the author tells us that he compiled this work from the Sihah Mujmal Dastur Masadir Ilhtivarat i Badi i Lugat ul Quran and Sharh i Nisab. It is dedicated to Kar Civa Sultan Muhammad who reigned in Cilan from A.H. 801 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultan's son and heir apparent Kar Civa Mirza Ali who has put to death by his brother A.H. 911 = A.D. 1500.

The words are arranged according to the first and last letters
Comp Rieu II, pp 507 and 508 and Supplement, p 120, E G
Browne, Camb Catalogue pp 240 and 241, Bûhâr Lib Cat vol 1,
Nos 250 and 251 Hâj Khal 'vol v, p 256, Ethé Bodl Lib
Catalogue, No 1670, Ethé, Ind Office Lib Catalogue Nos 2392-
2396, Cat des MSS et Xylographes, p 202, J Aumer p 109,
W Pertsch Berlin Catalogue pp 219 and 220 Rieu, Arab Cat
Nos 1019, 1382 and 1383 and Suppl No 878 The work was
lithographed in Persia A H 1283

Written in ordinary Nasta'liq

Not dated, 18th century

The seal of Nawwâb Sayyid Vilâvat 'Alî Khân of Patna, is
found at the beginning and end of the copy

No 833

foli 380, lines 17, size 10 × 5½, 7 × 3½.

منتخب اللغات، شاهجهانی

MUN'Ī'AKHAB-UL-LUGĀT-Ī- SHĀHJAHANĪ

The well-known Arabic-Persian dictionary

Author 'Abd-ul Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-
Madanî ut-Tatawî عدد الرشید بن عبد الغفور الحسيني المدني الدوي

Beginning —

ستائیس و بیاس ماک الملکی کہ تذکار آلی الیم *

The author, whose Persian dictionary فرهنگ رشیدی is noticed
under No 804, says in the preface to the present work that he
compiled this work from the Qâmûs, the Sihâh and the Surâh

The work is dedicated to Shâh Jahân, and the date of composi-
tion is expressed, in a versified chronogram, found at the end of the
following copy, by the words منتخب بی بدیل i e 1092-46 = A H 1046

The words explained are arranged according to the initial and
final letters

Comp Rieu II, p 510, W Pertsch, Berlin Catalogue, p 200,
No 2, E G Browne Camb Catalogue, p 242, Ethé Bodl Lib,
Cat Nos 1672 and 1673, Cat Codd Or Lugd Bat v, p 150,
Ethé, Ind Office Lib Catalogue Nos 2398-2403, Cal Madrasah
Lib Catalogue, p 97, Bûhâr Lib Cat vol 1, p 197 The work,
also known as رشیدی عربی, has been frequently printed in India

Calcutta 1808 1816 1836 Lucknow 1835 and A H 1286 Bombay
A H 1279 A reproduction of the work arranged in the alphabetical
form of European dictionaries was published by J H Taylor
Calcutta 1816

Written in fair Nasta'iq with an illuminated head piece

Not dated 19th century

No 834

fol 247 lines 20 size $12\frac{1}{4} \times 8\frac{3}{4}$ $8\frac{1}{2} \times 6\frac{1}{4}$

The same

Another copy of Abd ur Rashid's Muntakhab ul Lugat

The preface is wanting in this copy but the subscription
containing the date of composition is found at the end

It begins at once with the dictionary itself thus —

آندآ اعار کردن انداء حواسن آنداء ارمودن و د نلا و ربح
فکدن الس *

Written in fair Fa'iq by order of Sayyid Farhat Ali

Dated 3 Rabi I 1244 Fash

Scribe حامد حسن

A seal dated A H 1271 and bearing the following inscription is
found at the beginning of the copy عامی احمد حسن عمر الله دیوبند

No 835

fol 64 lines 13 size $8\frac{3}{4} \times 5\frac{1}{2}$ $6\frac{1}{4} \times 3\frac{1}{2}$

شرح نصاب بدیع

SHARH-I NISAB-I BADÎ

A commentary on the work نصاب بدیع Nisab i Badî

Commentator Lal Tek Chand with the *takhallus* Bahar
(See Nos 811 and 814)

Beginning —

حوس عرض ار بسودن اس حرف تکفین الفاظ و حل معانی و توضیح
صناع الس *

The original work صناع بدیع a copy of which is mentioned in
Ethc Ind Office Lib Catalogue No 2386 is a metrical Arabic

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol 31

مصر « مر و شهر ماله و ماله آف و حروف - مصر بكسر ميم و سکون

صاد و راء مضمولين نام سبوی معزوه *

An edition of the *Nasab* by Muhammad Sharif, son of Shaykh Muhammad Ashraf, will be noticed later on under "MSS of Mixed Contents"

Written in legible Ta'liq

Dated ۱۲۴۴ H

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol 92, lines 13, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$

(لغت، ترکی)

(LUGAT-I 'TURKÎ.)

A vocabulary of Turkî or Oriental Turkish explained in Persian

Author Fadl Ullah Khân *فصل الله خان*

Beginning —

سبحان الله هرگاه از اوصاف عرب و عجم گل لا احصى بناء *

The author calls himself a cousin of Sayf Khân Châkû *موراد*, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says that the king referred to is a namesake of the Prophet

According to Rieu p 511 followed by the India Office Lib Catalogue No 2437 the king was Aurangzib

The work is divided into three *Bab*

The work was printed with an improved arrangement at the desire of Sir W Ouseley by Abd ur Rahim at Calcutta A H 1240

Written in legible Nasta liq

Not dated 19th century

HINDI PERSIAN DICTIONARY

No 837

fol 100 lines 9 size $8\frac{3}{4} \times 6$ $6\frac{1}{4} \times 4$

رداد الالات

GARÂ'IB-UL LUGÂT

A dictionary of Hindi words explained in Persian

Author Abd ul Wahid Hansawi عدد الواسع هانوسى

Beginning —

سندھانک رد العرب سما بصغور الحج *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult

The work has been re edited in an improved form by Siraj ud Din Ali Khan Arzu see No 838

Written in ordinary Ta liq

Not dated 19th century

No 838.

foll 155, lines 26, size 14×8 , 11×6

غرائب اللغات

GARÂ'IB-UL-LUGÂ'Î.

A Hindî-Persian dictionary arranged alphabetically

Author Sirâj ud-Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان المتخلص به آرزو

Beginning —

سدکاتک لا علم لنا الا ما علمنا . . بعد حمد و سداس معلّم
 "اسماء و صلوات و سلام اوسع العصور الحی *

We learn from the short preface that a certain scholar of India had compiled a dictionary entitled غرائب اللغات containing the Persian, Arabic and Turkî equivalents of Hindî words, which however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât to which Ârzû refers, is evidently the work of 'Abd-ul Wâsî' Hânsawî, noticed under No 837 Comp Rieu III, p 1030 see also Sprenger, Oude Catalogue p 135, Garcin de Tassy, Littér Hindoue, vol 1, p 228

Written in ordinary Ta'liq

Dated Safar A H 1227

PUSHTÛ DICTIONARY.

No 839

foll 405, lines 13, size $11\frac{1}{4} \times 6\frac{1}{2}$, 8×4

فرهنگ ، ارتمائی

FARHANG-I IR'ÎDÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî

MISCELLANEOUS.

No. 840.

foll 94, lines 15-19, size 9×6 , $7 \times 3\frac{1}{2}$

I An anonymous glossary of Pârsî Darî and Pahlawî words, explained in Persian

Beginning

الحمد لله رب العالمين ... اما نباید دانسته که این زبان را
یاری خوانند و دزدی و دلموی و سده آید ، الح *

The words are arranged in alphabetical order

II Fol 8ⁿ Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning —

الحمد لله رب العالمين ترجمه العاط یاری که ملک الکلام
فردوسی ساهنامه بدان مقام ساحتہ *

III Fol 18 عراق اللعاب Garâ'ib-ul Lugât The Hindî-Persian Dictionary by 'Abd-ul Wâsî' Hânsawî (see No 837)

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated but apparently belong to the seventeenth century, the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century

PROSODY, RHYME, LOGICS AND RHETORIC

No 841

fol 362 lines 12 size 9 x 5 6½ x 3

المعجم في معاني اسعار المعجم

AL-MU'JAM FĪ MA'ĀYĪR-I AṢḤĀR- IL 'AJAM

A work on Persian metre rhyme and poetical figures

Author Shams i Qaṣṣ سمنی قاسم

Beginning —

الحمد لله المعجوب بدعوى الحلال الموصوف بصفاة الكمال الخ

For full particulars of the work and the author refer to the excellent edition by Mirza Muhammad published in the Gibb Memorial Series (London 1909) Comp al o Riou Suppl't No 190 Buhar Lib Cat vol 1 p 203

The present MS which forms a part of the basis of Mirza Muhammad's edition of the work is somewhat abridged and lacks a part of the printed edition viz p 3 line 17 to p 6 line 8

Of the two *Qism* into which the work is divided the first on metre begins on fol 21¹ and the second on rhyme on fol 182^b

Written in fair Nasta'liq

Dated 2^o Rabi' II A H 1183

No 842

fol 74 lines 17 size 8½ x 5½ 5½ x 3

معمار الاسعار

MI'YÂR UL AṢḤĀR

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry ascribed by Muhammad Sa'd Ullah who edited the work with his own commentary entitled *ميران الافكار* A H 1264 = A D 1847 (see No 843) to the celebrated Na'ir ud Din Tuṭi (born A H 597 = A D 1200 died A H 672 = A D 1273) Fakhri

ibn Muhammad Amîrî ul-Harawî in his *صنایع الکس* (see, No 848), also ascribes the present work to Nasîr-ud-Dîn Tûsî

Beginning —

الحمد لله حمد الساکرین و الصلوٰۃ اما بعد این مختصریست

در علم عروض و قوافی شعر ناری و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows

Muqaddimah — On the intrinsic value of poetry and arts connected with it مقدمه در بیان مامعت شعر و ذکر صنایعی که شعر را بدان تعلقی باشد, in three *Fasl*

(1) Definition of Poetry, fol 1^b فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol 3^a فصل دوم در اسباب اختلاف اوزان و قوافی در لغات

(3) Arts connected with poetry, fol 3^b فصل سیم در ذکر صنعمائی که شعر را بآن تعلق باشد

Fann I On metres, fol 4^a, comprising the following ten *Fasl* —

(1) on fol 4^b — در اشارت باحرای اولی شعر

(2) on fol 6^b در کیفیت اعداد حرف متحرک و ساکن در شعر و اشارات بنقطاع شعر

(3) on fol 8^b در احرای فاعله شعر که از حرف متحرک و ساکن مولف شود

(4) on fol 10^a در ارکان شعر که مولفست ازین احرا

(5) on fol 11^b در بحرهای و دوائر

(6) on fol 16^b در بحر ارکان و القاب آن و تفصیل مروع هر یک

(7) on fol 28^a در تسمیل اوزان مستعمل در هر بحر

(8) on fol 53^b در بحر رباعی که تعلق بارکان ندارد

(9) on fol 54^b در ذکر معانی بعضی القاب مذکور بنارسی

(10) on fol 56^b در بیان فائده منفعت علم عروض

Fann II On rhyme, comprising the following ten *Fasl* —

(1) on fol 57^b در حد فاعله و اقسام آن

(2) on fol 59^a در بیان حروف و حرکاتی که احرای فاعله باشد

(3) on fol 60^b در احکام این حروف

(4) on fol 63^a در انواع قوافی نزدیک عرب

- (a) on fol 64 د عتب فوائی بتدیک عرب
- (6) on fol 66^b د دکر حروف و حرکات فوائی بتدیک ناری گوان و دکر
ردیف
- (7) on fol 70ⁱ در انواع فوائی بتدیک ناری گوان
- (8) on fol 71^b در فائیه اصلی و معمول و دکر ساکنان
- (9) on fol 72ⁱ ر بعضی احکام فوائی به مدد ناری گوان
- (10) on fol 73ⁱ ر عتب فوائی فاسی

The *Miẓān ul Aḥḥār* composed in A H 643 = A D 1251 was lithographed at Tihiran in 1901 and also at Lucknow in A H 1292 with the commentary of Muhammad Sa'd Ullah Muradabadi under the title *معنا الاسماء* (see No 843)

Written in fair Nasta'liq

Not dated 18th century

Presented to the library by Sa'idat Ali Khan of Banulipore on November 6 1918

The MS is worn often but fortunately the text is unaffected

No 843

fol 27ⁱ lines 11 size 10½ × 6½ 7 × 4

معان الافکار

MĪZÂN-UL-AFKÂR

A commentary on the *معان الاسماء* a work on prose and rhyme ascribed to the celebrated Nasir ud Din Iqbal (see No 842) with the text

Commentator Muhammad Sa'd Ullah Muradabadi محمد سعد الله مراد آبادی

Beginning —

حمد و انبر حاج از دایره عروض نعل خالق را سراسر که بحر مدد
میتوان سطح زمین انا اس طول طول بسط ساحه آسمان *

Qadī Muhammad Sa'd Ullah was born at Muradabad in A H 1219 = A D 1804. He studied grammar under Abd ur Rahman a pupil of Abd ul Ali Bahr ul Ulum of Fathnau. In A H 1239 = A D 1823 he attended the lectures of Shāh Abd ul Azīz and studied under Muhammad Havat Lahauri Shīr Muhammad Iqbal and Mufti Muhammad Sadr ud Din Khan Sadr us Sudur of Delhi. In

The present work is divided into the following three *Bab*

I fol 1^b الباب الأول في علم المعاني

II fol 5ⁱ • الباب الثاني في علم النال

III fol 10^b الباب الثالث في علم الدبع

Written in a careless *Ṭaḥiq*

The copy is worm eaten and pasted over with patches throughout

Dated *Shahjah* inabid the seventeenth regnal year of Muḥam
mad Shah

Scribe معنى خلال الدس الكولوى سبى • حصرت محدود سبى جمال سبى
العارس

A seal of the scribe dated A H 1176 is found at the end of the
opv

No 845

fol 28 lines 10 size 7½ x 4½ 5½ x 3

جمع من

JAM'-I-MUKHTASAR

A short tract on Persian prosody and poetical figures

Author Walid Tabrizi وحيد تبريزى

Beginning —

سبى سبى سبى • سبى سبى سبى را كه سبى سبى سبى
مسرب سبى سبى

The author wrote the work for his brother's son

For other copies see Pieu ii p 789 Ethc Bodl Lib Cat
Nos 1346 1347 J Aumer p 121 G Flügel i p 206 Ro en
pp 281 and 282

Written in ordinary *Nastaḥiq*

Not dated 19th century

No 846

fol 43 lines 17 size 8½ x 5 6½ x 3

عرض سبى

'ARŪD-I SAYFĪ

The well known treatise on Persian prosody

Author Sayfī Bukharī سبى بخارى

Beginning —

الحمد لله الذي جعل علم العروض ميراث الشعراء والصلوة على
صاحب ديوان الرسالة واهل بيته الامار *

Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mîr 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangar. He was also a poet of distinction, and died after A H 905, (A D 1500), probably A H 909 (A D 1504). See Habîb us Siyar, vol. III, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end

بدونس که هجده ، فیصما تاریخش *

The work is variously known as عروض فایده - عروض سیفی and میراث الاسعار

Comp. Rieu II, p. 525, W. Pertsch, Berlin Catalogue p. 116, Hâj Khal vol. III, p. 419, Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855, Calcutta 1865 and by Blochmann, (text only) Calcutta, 1867, with English translation, under the title of 'Prosody of the Persians,' ib. 1872.

Written in learned Nasta'liq

Dated 4 Shawwâl A H 1007

Occasional marginal notes and emendations

No. 847.

fol. 84, lines 15, size $7\frac{1}{4} \times 4$, $4\frac{1}{4} \times 2$

The same

Fol. 1-59 The 'Arûd-î Sayfî, beginning as usual (See the preceding notice)

Fol. 60-84 A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus —

مواوی قطعاً و نافی اسباب عزل و فصدہ را و ذکر این . . .

چیزی کہ دمدرکہ آید ناسد بچشم ، آیدسہ کہ شامل ناسد *

and ends —

و چون حال ردیہ ، نسدہ ، محال فایده مسانہ حال آنکس بود او را

، "

ردیہ ، نام کردند - شعر *

و در نمک رسالتی دعوی الوهاب آمد که ناسد همگی حنرو صواب
گر سبوح طائی سده باشد واقع رب اعزلی انک ادب التواب

There is a lacuna after fol 63^b. On fol 64^a the author mentions Jamī as his teacher and adds the words نور الله تعالى مروده after the latter's name. It is therefore evident that the work was written after the death of Jamī which took place in A. H. 895 = A. D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head piece.

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurdshid Nawwab of Patna are found at the beginning and end of the copy.

No 848

fol 123 lines 13 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 2\frac{3}{4}$

Two treatises on Persian poetical figures and metres

I

Fol 1-116 صداع الحسن Sana' ul Hasan A rare work on poetical figures.

Author Fakhr ibn Muhammad Amiri ul Harawi محوری بن محمد امیری الهروی

Beginning —

صداع دماغ بی سبب و بدائع حمد بلا بهائ مرصاعی اکة ترکیب
دلغریب انسانرا بکوه رحال و گوهر حرد حردۀ دان مرصع صاحب *

The author who calls himself fol 2 محوری ابن محمد امیری الهروی tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He therefore conceived the idea of writing a short treatise on the subject basing it on the works of experts. The name of the author's patron Shah Hasan to whom the work is dedicated is thus introduced in the following lines of a versified Qit'ah at the beginning

رسک حم و مدد ن بعد شجاع د العون
حسم و حراع از عین ساه حسن حصادل

The author's royal patron is evidently Shâh Hâsan (or Husayn) Argûn, king of Sind who succeeded his father Shâh Beg Argûn in A H 928 = A D 1522 and died, after a reign of thirty-two years, in A H 962 = A D 1552

Fakhri is also the author of a Tadkirah of poetesses, entitled حواهر العجائب (see No 1098) which he wrote in the time of Muhammad Îsâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A H 974 = A D 1566

The author enumerates in the beginning the works of the following authors as his sources

Khwâjah Nasîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Watwât, Wahîd Tabrizî, Sharaf bin Muhammad ur-Râmî, Qutb-ud Dîn Shams-i Qays, the author of the Miftâh, Akhfash Nahwî and particularly names the بدايع الصنايع of Amîr 'Atâ Ullah Mashhadî and the بدايع افكار و صنايع اسعار of Husayn Wâ'iz Kâshifî, to which last our author frequently refers. Later on, fol 5^b he mentions thus the following works by their names

الأشعار (read معيار) by Khwâjah Nasîr-ud-Dîn Tûsî (see No 842), سحر و دقایق الشعر by Rashîd-ud-Dîn Watwât, dedicated to Khwârazm Shâh, حدائق الدقائق by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hasan Nûyân

A copy of the work is noticed in Ethé, Bodl Lib Cat No 1371

II

Foll 118-123 A small versified tract on Persian metres

Author Rashîd Watwât رسد و طواط

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين الحج *

The versified Qit'ah begins thus —

هرج را گرتام ارکان همی حواهی ازو مکدر
مکدر این ورن را یاد و کن این قطعه را ازو

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalîl ul-'Umarî رشید الدین محمد بن عبد الجلیل العمری (called here in the preface محمد بن عبد الجلیل المعروف بطواط), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhî dynasty, viz Atsîz (A H 535-551 = A D 1140-1156) and his son Îl-Arslân (A H 551-568 = A D 1156-1172) and died in A H 578 = A D 1182. Besides a Diwân (see Rieu II, p 553), and the present work,

he wrote a treatise in poetry entitled حدائق السجور دوان السجور (see the notice on the preceding treatise) another work called ساجد الملوك and a metrical translation of the sayings of Ali

See Habib us-Sayyar vol II pt II pp 169-174

Written in fair Nasta'liq

Dated Kabul A H 981

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarshid Nawwab of Patna are found at the beginning and end of the copy

No 849

foli 53 lines 1 170 S⁷ 2 6² 3

رياض الصلح وط - سامعي

RIYAD-US-SANĀ'I'-I QUTUB SHAHI

A treatise on prosody and rhyme

Author Ulfat-i-Husayni Samā'ī کتبی - ی سامعی

Beginning —

حمد ار مدنی کامل مددع مدعی اسباب است که ار امتزاج
اکل مدبر اراد اح اهل موالد الہ

We are told in the preface that the author wrote this work at the request of some of his friend. It is dedicated to Shah Abd Ullah that is to say Abd Ullah Qutub Shah the sixth king of the Qutub Shahi dynasty. He reigned A H 1020-1083 = A D 1611-1672

The work is not divided into chapters or sections. It treats of metres, rhymes and the arts connected with poetry. The date of composition given at the end is A H 1046 = A D 1636

The folios of the MS are misplaced

Written in ordinary Nasta'liq

Not dated 18th century

No 850

foll 107 lines 17, size $9 \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

مجمع الصدايع

MAJMA'-US-SANÂ'I'.

A treatise on poetical figures

Author Nizâm-ud-Dîn Ahmad bin Muhammad Sâlih Siddiqi
طاهر الدين احمد بن محمد صالح صدقي السدي

Beginning —

الحمد لله الذي ادى ادم علينا وهدانا الى الاسلام . سكر زيادة ار
ابنه ك در تحرير و تقرير كمند انج *At the end the author says that he wrote the work in A H 1060
= A D 1650, the twenty-fourth year of Shâh Jahân's reign. The
date is also expressed by a chronogram at the beginningThe work consists of the following four *Tasîl* —

- 1 تقسيم كلام various kinds of composition
- 2 بدائع لطيفي word ornaments
- 3 بدائع معنوي concetti
- 4 سراب معري plagiarism in poetry

Appendix—on technical terms

Comp Rieu II, pp 814 and 999 Ethé, Ind Office Lib Catalogue
Nos 2088 and 2089 A copy of the work is preserved in the Bûhâr
Lib (See Cat vol 1, p 204)

Written in ordinary Ta'liq

Dated 10 Dulhijjah, the fifteenth year of Muhammad Shâh's
reign (A H 1146)

Scribe محمد فاسم ولد حامد ساكى كول

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-
ul-'Ârifin, found at the end of the copy says that the copy was
transcribed for him

No. 851.

foll 79 lines 15 size $9\frac{3}{4} \times 6$, 7×4

The same

A slightly defective copy of the same Majma us-Sanâ'î'

The MS is defective at the beginning, and opens abruptly
thus —

بعد از این هر جا که حضرت مدله گاهی مذکور شود مراد ازان

حضرت است *

In the colophon of the present copy the author is called بحروری
instead of مدعی الحسنی

Written in ordinary Ta liq

Dated 1819

Scribe هدیماں سهایی

No 852

fol 73 lines 17 size $9\frac{3}{4} \times 5\frac{3}{4}$ $7 \times 3\frac{1}{4}$

The same

Another copy of the Majma us Sana i beginning a usual

Written in ordinary Nasta liq

Not dated 19th century

No 853

fol 24 lines 17 size $8 \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{4}$

An anonymous tract on Persian prosody

The name of the author and the title of the work are not given
anywhere

Beginning —

الحمد لله رب العالمین الصلوة
عروض و آن بر مقدمه و نکات و حاشیه *

It is divided into a *Muqaddimah* one *Bab* and a *Khatimah*
as follows —

Muqaddimah fol 1^b

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصیرت است و آن مستعمل است بر چند فصل *

Bab fol 6

باب در معانی که عبارتست از بعضی بحور و ذکر اقسام آن بحسب

رحمانی و صرفانی و افع منسود و آن مستعمل است بر نود و یک بحر
vol. IX F

Khâtimah, fol 18^a —

‘در بیان اوران رباعی و دوایر و سکور و آن مستمل است ، بر
دو وصل *

In several places the metries are illustrated by verses of Sayfi
i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No 846)

Written in minute Naskh with an illuminated head-piece

Dated Rabî II A.H. 1101

Scribe محمد طاهر

No. 854.

fol 112, lines 11, size 12½ × 8, 7 × 4½

Two treatises by Sirâj-ud-Dîn ‘Alî Khân Âizû سراج الدین علی
‘حان آرزو, for whose life see No 399

I fol 1-75 Mauhibat-i ‘U/mâ موهبت عظمی

A treatise on rhetoric

Beginning —

‘وصاحه ، مایه معانی برداران ستاس کلمی است ، کلام آفرین
الح *

The treatise is divided into several chapters (*Bâb*) as follows —

I — on fol 7 ^a	باب اول در اسناد حوی
II — on fol 9 ^a	باب دوم در احوال مسند الله
III — on fol 28 ^a	باب سوم در احوال مسند
IV — on fol 36 ^b	باب چهارم در متعلقات و عمل
V — on fol 43 ^a	باب پنجم در قصر
VI — on fol 49 ^a	باب ششم در اسما
VII — on fol 62 ^b	باب هفتم در وصل و فصل
VIII — on fol 68 ^b	باب هشتم در ایجاز و اطباق و مساوات

In the conclusion the author says that the work is the first
of its kind ever written

II fol 76-112 ‘Atîyah-i Kubrâ, عطیه کبری, on metaphor and
simile

Beginning —

دیناچه بیان معانی سپاس حصر سخن آفریدی است ، که طنایح
سری را مایل محاکات گرداندد الح *

It is divided into several sections called **کتاب** as follows —

on fol 78 ^b	کتاب بیان
on fol 79 ⁱ	کتاب تسبیح
on fol 101 ^b	کتاب حقیقی و مجازی
on fol 109	کتاب افعال
on fol 111 ^a	کتاب کنایه
on fol 112	کتاب نعرین

On fol 78^b the author says that no work on this subject was ever written by any one else

The work has been lithographed at Cawnpore 1897

Written in clear Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 855

fol 31 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{3}{4}$ $\frac{1}{4}$

Two treatises by Shams ud Din Faqir **شمس الدین فقر**

The author a poet of no small distinction has already been mentioned in connection with his Diwan (see No 411)

I fol 1-13 خلاصه البدع **Khulasat ul Badi**

A tract on rhetoric and figurative speeches

Beginning —

سبحان الله من دافى اكه عمرى منال ۵ ۶ انى صرف ملازم
چهل نموده ام الح *

The author says in the preface that he compiled this work from the معراج of Sakkaki (ie the well known work Miftah ul Ulum by Siraj ud Din Abu Yaqub Yusuf bin Abu Bakr bin Muhammad bin Ali us Sakkaki (d A H 626 = A D 1229) and the مطول of Allamah Taftazani (ie the commentary on Sakkaki's Miftah by Allamah Sa d ud Din Mas ud bin Umar ut Taftazani (d A H 791 = A D 1388)

It is divided into a *Muqaddimah* two *Fasl* and a *Kh*atimah as follows —

Muqaddimah on fol 2^b مقدمه در بیان محملی از تعریف فصاحت و بلاغ

Fasl I, on fol 3^a ، فصل اول در بیان صنایع معنوی

Fasl II, on fol 9^a ، فصل دوم در بیان صنایع لفظی

Khâtimah, on fol 12^a. حاتمه در بیان سرفات شعری

II foll 15-32. *Risâlah*-i رسالة و القایه علم العروض

Wâfiyah fi 'Ilm-ul 'Arûd wa'l Qâfiyah A treatise on prosody and rhyme

Beginning —

بعد از تقدیم حمد مددعنه سه (sic) دیا و آفر با کمال تعجب
و سرورده ، ساخته و پرداخته اوسب الحج *

The work consists of two *Rukn*

I, on fol 15^b

رکن اول در تمام عروض

II, on fol 28^a

رکن دوم در قوافی

The date of composition, A H 1162 = A D 1748, is expressed by chronograms at the end

Written in a careless *Ta'liq*

Not dated , 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî *Khân* and Sayyid *Kh*wurshid Nawwâb are found at the beginning and end of the copy

No. 856.

foll 149 , lines 9 , size $9\frac{1}{2} \times 6$, $6 \times 3\frac{1}{4}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody

Author Abul Fakhr Arshad Ashraf with the *takhallus* *Khayâl*
ابو الفکر ارشد اشرف متخلص بحیال

Beginning —

* بعد حمد با محدود کس یکسان و درود با محدود شمع واپسان الحج *

The work begins with a wordy preface The author commenced the work in A H 1187 = A D 1773, for which he gives one hundred *târîkh* in the preface, and completed it in A H 1190 = A D 1776, for which he gives another one hundred *târîkh* at the end

The author deals at great length with the meanings of the detached letters and their permutations

Written in ordinary *Ta'liq*

Dated Ramadân, A H 1228 Fasli

No 857

fol 96 lines 12 size $10 \times 6\frac{1}{2}$ $6 \times 3\frac{1}{2}$

چار سرت

CHÂR SHARBAT

A treatise on Persian prosody and rhyme idioms figurative speeches etc

Author Mirza Muhammad Hasan Qatil مرزا محمد حسن قاتل

Beginning —

بحدوث مرورشى زبان و صبح و بادل بلبع كلام با ترك كل شاداد الهم *

The author who has already been mentioned under No 434 says at the beginning of this work that after two and a half years stay at Kalpi when he returned to Lucknow in A H 1217 = A D 1802 he wrote the work at the request of Mir Sayyid Muhammad son of Mir Aman Ali

The work is divided as its title indicates into four *Sharbat* each subdivided into several sections termed *حاناع* - *اناع*

Contents —

Sharbat I on prosody and rhyme in two *Chânag* the second of which comprises nine *Ayağ* on fol 5^a

Sharbat II on idioms and figurative expressions in one *Chânag* on fol 33^b

Sharbat III on rhetorical expressions wrong phrases used in India and models of epistolary compositions in three *Chânag* on fol 44^a

Sharbat IV on Turki grammar and vocabulary in one *Chânag* on fol 89^a

See Rieu II p 795 The work has been edited with marginal notes by Muhammad Gulam Jabbar Lucknow 1887

Written in fair Ta liq

Dated 15 Dûlqa d A H 1253

Scribe سعد اسرف على رصوى

No. 858

foll 104, lines 15, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

میزان العروض

MÎZÂN-UL-'ARÛD.

An extensive work on prosody

Author Motî Râm Mîrathî موی رام مدرّثی

Beginning —

سبحان الله هدای یکتا - بی آلب و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates *حمر مارس صاحب* (?) He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî It, says the author, forms the basis of his work

The title forms a chronogram for A H 1223 = A D 1808, the year in which the work was commenced The date of completion, 28 Safar, A H 1224 = A D 1809, is given at the end of the work

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e g, conquest of Bangalore by Lord Cornwallis in A H 1205 = A D 1790, fol 39^a, appointment of Sir John Shore as Governor-General in A D 1791, fol 39^v arrest of the traitor, Gulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A H 1203 = A D 1788, fol 97^a On fol 101^a he gives the *târîkh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mîrath, in A H 1189 = A D 1775

Written in fair Ta'liq

Not dated 19th century

No 859

foll 40, lines 16-19, size $10 \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

میزان الاشعار

MÎZÂN-UL ASH-'ÂR.

A treatise on the art of rhyming

Author Muhammad Sa'd محمد سعد

Beginning —

حواہر رواہر بنا و محمدا سرارا حصرت دار نسب کہ علم عروض را
موجبت معرفت اوراں مکتب و سہ ماہ اسعنا صاحب *

In the short preface the author says that while he was engaged in studying works on the art of rhyming he came across several treatises on the subject too difficult to be understood. He particularly names the *معيار الاسعار* of Nasir ud Din Tusi and the *عروض* of Saifi Bukhari. He therefore wrote the present treatise in an easy style dividing it into a *Muqaddimah* nineteen *Bab* and a *Khatimah*. This Muhammad Sa'd seems to be identical with the author of the *عامة* and of several other works on grammar rhyme prosody etc. See No 771

Foll 25-40 An extract from the *معيار الاسعار*

Beginning —

الحمد لله رب العالمين نأيد دانسب کہ شعر نالکسر د لب
دانسنی اسب و د اعطلاح گفنی کلام موزون اسب الح *

The arrangement and the substance are the same as in the text

The text is written in ordinary Nasta'liq by *زاہد* and is dated the forty seventh year of Aurangzib's reign (A D 1116)

The extract is written in careless Indian Ta'liq without a date apparently in the 18th century

No 860

fol 10 lines 17 size $8 \times 4\frac{1}{2}$ $6\frac{1}{4} \times 2\frac{3}{4}$

رسالہ عروض

RISÂLAH-I 'ARÛD

A very modern treatise on prosody

Author Yusuf Husayn Shāhid یوسف حسنی شہید

Beginning —

الحمد لله الذي اما بعد نددة رولندة حرمی دائرة نرسائی *

If it would appear from the preface that the author wrote this tract as a reply to Shavkh Mahdi Bakhsh's treatise on the same subject which the latter sent to one Nawwab Jafar Hasan Khan Sahib

Written in fair Nîm Shikastah on various coloured paper
Not dated, latter half of the 19th century

A note on the title-page, dated Patna 1905, says that the MS
belonged to Sayyid Safdar Nawwâb of Patna

ORNATE PROSE, INSHĀS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS

No 861

fol 605 lines 10 size 13 x 7½ 8½ x 4½

رسائل الاعجاز

RASÂ'IL-UL I'JAZ

The well known work on epistolography and elegant prose writing consisting of official documents and of the author's own letters

Author Amir Husrau of Dihli امیر حسرو دہلوی

(See No 120)

Beginning —

هذا الكتاب يعصل الله دى الكرم اسباب سحر الصد الحى

و القسم *

After eulogising the reigning sovereign Ala ud Din Muhammad (A H 696-716 = A D 1296-1316) and his son and successor Qutb ud Din Mubarak Shah (A H 717-721 = A D 1317-1321) the author gives a detailed description of the nine kinds of Persian prose and adds a tenth which he says is his own

In the conclusion fol 602^a the date of the completion of the work is given as A H 719 = A D 1310

The work entitled رسائل الاعجاز or اعجاز حسروى consists of five *Risalah* divided into *Khat* which are again subdivided into *Harf*. See Rieu ii p 527 Fth Bodl Lib Catalogue No 1137 W Pertsch Berlin Catalogue p 1006 Comp also Elliot History of India vol iii p 566

The whole work has been lithographed under the title اعجاز حسرو Lucknow 1876 and the first *Risalah* in the same place 1865

A very splendid and neat copy written in bold Nasta'liq with an illuminated head piece and a double page Unwan

An index of the contents occupies the first four folios of the MS

Written for Mahârâjah Sri 'Kâshî Nairâyan Sri Isrî Parshâd
Narâyan Singh

Dated December 1848

Scribe مکتب شیر برساد

No 862

fol 351, lines 15, size $12\frac{1}{2} \times 8$ $8 \times 4\frac{1}{2}$

The same

Another copy of Amîr Khusrâw's Rasâ'il ul-I'jâz, beginning as
above

Occasional marginal notes

Written in ordinary Ta'liq

Not dated, 19th century

No. 863.

fol 114, lines 9, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{3}{4}$

رقعہ جامعہ

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jami's letters (see
No 180 xviii), beginning as usual —

بعد از اساء صحائف ، بناء محمد الح *

Written in Indian Ta'liq with marginal and interlinear glosses

Dated 10 Ramadân, A H 1241

Scribe شيخ حلال الدس

No. 864

fol 63, lines 15, size $9\frac{3}{4} \times 6\frac{1}{4}$, 7×4

The same

A slightly defective copy of Jâmi's letters, beginning as usual
The MS is defective towards the end and breaks off with the
following words —

رقعة آخری نام : امامت بقوت امر و دس و نمست احکام سرع
ملفوظ *

Written in ordinary Ta liq
Not dated 19th century

No 865

fol 83 lines 15 size 8 $\frac{1}{4}$ x 5 6 x 3

روغات حامی و مہم سہ

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH

The letters and specimens of refined prose writings by Jamī
and Miram Sivah Qazwini

I رعبا جامي Jamī letters foll 1-35 (see above) beginning —

بعد از آنست که صحابه و محمد بن ابی بکر علیه السلام
الکتاب الم *

See Etke Bodl Lib Catalogue No 894 35 No 895 35
No 896 20 and No 960 Etke India office Lib Catalogue
Nos 1387-1389 G Flugel, pp 264 and 265 and in p 542 These
letters have been edited in the Selections for the use of the
Students of the Persian Class vol vi Calcutta 1811

The collection is also known as *انساء حامى* *اب حامى* and sometimes *دواى الرمال*

II ^{میرام} ^{اسماء} foll 36-83 The letters of Miram addressed to contemporary kings and others For the author see No 232 in this catalogue

Beginning —

بعد ابناء حمد و بداء بنحد ناساهی را که از ازل تا ابد اله *

See Fthe India Office Lib Catalogue Nos 2061 and 2062

Written in a learned minute Nasta'iq with an illuminated but faded head piece

Not dated apparently 17th century

From a note on the title page of Jamil's collection of letters it would appear that it was compared with the copy written by Jamil himself.

No. 866.

foll 233, lines 19, size $11\frac{1}{2} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 5$

مکزن الانسا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse

Author Husayn bin 'Alî ul-Kâshifî الكاشفي

Beginning —

هو الاول و الاحد و الطاهر . . . حمد خداوند سرايم فخره * تا شود

اين نامه بنامس درسه *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram —

سال و زور و مه اتمام دوشه - بكمالرم ر حمد الدانى *

The work is divided into a '*Unwân*, three *Sahîfah* and a *Khâtimah*, as follows —

'*Unwân* What a *Kâtib* must know, fol 4^a

Sahîfah I and II Forms of address (مخاطبات) and answers (جوابات), fol 4^b

Sahîfah III On the various matters which have to be stated, fol 118^b

The third *Sahîfah* is preceded by a short introduction in which the author says that after completing the first two *Sahîfah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afdal-ud-Dîn Muhammad

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol 227^b

The forms of Arabic and Persian expressions are tabularly arranged

The work is noticed in Rieu, II, p 528. See also Hâj Khal vol V p 466

For the author's work *مصحف سامی* the contents and arrangement of which are identical with the present work see Lth Bodl Lib Catalogue Nos 1357 1358

Written in fair Nasta'iq

Dated *Dulqa d* 1190

Scribe *الله بحسب لک لاهوری*

Some folios after fol 198 are misplaced and the right order seems to be

fol 118 122-125 121 119 120 126-141 149 143-148 142 150

No 867

fol 150 lines 20 size $14\frac{1}{2} \times 8\frac{3}{4}$ 9×7

مکاتبات لامی

MUKÂTABÂT-I 'ALLÂMÎ

A collection of the letters written by Abul Fadl the prime minister of Akbar collected by 'Abd us Samad bin Afdal Muham mad *عبد الصمد بن افضل محمد*

Beginning —

گوینا گوی بدیش مرداری اسرد که وجود سررا ار کا جائے عذاب

*کسوت حجاب دوساندد الیم **

The editor who calls himself the sister's son of Abul Fadl says that he commenced the present collection shortly after Abul Fadl's death (A H 1011 = A D 1602) and completed it in A H 1015 = A D 1606 for which the title forms a chronogram

This collection which is generally called *مکاتبات ابو العسل* or *عسل ابی اسلی* is divided into the following three parts called *Daftar* —

- I Letters written in Al bar's name to Kings and Amirs fol 2*
- II Letters written by Abul Fadl to Akbar and Amirs fol 32
- III Miscellaneous letters select extracts and other pieces of refined prose fol 87*

Comp Rieu i p 396 G Flugel iii p 286 Morley p 109
Ethé Bodl Lib Catalogue Nos 1378-1383 *The *Insha* i Abul

Fadl has been printed at Calcutta, 1810, lithographed, with notes by Maqbûl Ahmad Gûpâmû'î, Lucknow, A H 1262, and edited, with marginal notes from various sources, by Muhammad Hâdî 'Alî, A H 1280

Written in fair Nasta'liq The first part or *Daftar* is dated Lucknow, A H 1226, the second and third respectively 10 Rabî' II and 14 Rajab of the same year

No 868.

fol 83, lines 14, size $9\frac{1}{4} \times 6\frac{1}{4}$ $7\frac{3}{4} \times 4$

The same

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end

It opens abruptly thus —

.... نمونه عرض مقدس در باره گاهی ملائی امید گاهی

دائمی، گاهه مدبر ساد السج *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost, The MS is in a very damaged condition The headings are omitted in several places

Written in ordinary Ta'liq

Not dated, 19th century

No 869.

fol pp 228 (fol 114), lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{4}$

مکاتبات، علامی (دتر چهارم)

MUKÂTABÂ'I 'ALLÂMÎ (FOURTH DAF'Î'AR).

The extremely rare fourth *Daftar* of Abul Fadl's letters

This collection, endorsed on the title-page مکاتیب دتر چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhara in A H 990 = A H 1582 and died in A H 1005 = A D 1597

Beginning —

بعد از حمد بسنا مرحوم و احد العالی اکرامی می رمی را
کرسی نکرسی نادردوار از درالعلمه و بی شکایت رصعب خود
هموا صاحب الح *

The remaining fifty one letters are written by Abul Fadl himself to the following persons —

- (1) Prince Murad pp 15-40
- (2) Prince Durrul pp 40-53
- (3) Emperor Akbar pp 53-66
- (4) Maryam Makani pp 66-78
- (5) Prince Salim pp 78-91
- (6 7 and 8) Maryam Makani pp 91-98
- (9) Begam Jiu pp 99-101
- (10 and 11) Maryam Makani pp 101-105
- (12) Shaykh Mubarak (Abul Fadl's father) pp 105-108
- (13) His mother pp 108-112
- (14) Abul Fayd Faydi Fayyadi (Abul Fadl's brother) pp 112-117
- (15) A friend pp 117-121
- (16) Shaykh Abd ul Haqq (Abul Fadl's teacher) pp 121-124
- (17 and 18) A Murshid pp 124-129
- (19) Hakim Shaykh Bina pp 129-132
- (20) Hakim Humam pp 132-134
- (21 and 22) Hakim Masih uz Zaman pp 134-140
- (23) Hakim Fath Ullah Shirazi pp 140-142
- (24) Mir Ashraf Munshi pp 142-143
- (25) Urfi Shirazi pp 143-147
- (26) Maulana Shikibi pp 147-149
- (27) Khwajah Husayn Sarai (Masihbadi) pp 149-153
- (28) Makhdum ul Mull pp 153-157
- (29) A friend pp 157-159
- (30) A Sayyid friend pp 159-161
- (31) A Qadi pp 161-163
- (32) Shaykh Najm ud Din pp 163-166
- (33) Shaykh Badr ud Din Naguri pp 166-169
- (34) Shaykh Abd un Nabi pp 169-172
- (35) Shaykh Nasir ud Din Sanbbali pp 172-174

- (36) A friend, pp 174-177
- (37) Shaykh 'Abd Ullah Badā'ûnî, pp 177-179
- (38) Shaykh Jauhar Sarhîndî, pp 179-183
- (39) Shaykh 'Abd-us-Samî' Jaunpûrî, pp 183-186
- (40) Shaykh Abul Fath Khayrâbâdî, pp 186-187
- (41) Shaykh 'Usmân Dihlawî, pp 187-190
- (42) Shaykh Muhammad Qâ'im Multânî, pp 190-192
- (43) Shaykh 'Abd-ul-Gafûr, pp 192-193
- (44) Mirân Sadr-î Jahân, pp 193-196
- (45) Shaykh Nizâm Pânî Patî, pp. 196-199
- (46) A Sayyid friend pp 199-202
- (47) Shaykh Ja'far Bhakarî, pp 202-204
- (48) Hafîz Bâqî Khân pp 204-205
- (49) Khwâjah 'Abd-us- Sattâr, pp 205-208
- (50) Mîr Ya'qûb Kashmîrî, pp 208-211.
- (51) A friend, on the death of Faydî, pp 211-217

Amîr Haydar Bilgrâmî in his Sawânih-î Akbarî followed by Muhammad Husayn Âzâd in his Darbâr-î Akbarî, mentions the fourth *Daftan* of Abul Fadl, which, however, was hitherto not found in any copy of Abul Fadl's letters

The present MS was transcribed from a copy belonging to Mîr Gulâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-î Akbarî, a grandson of Gulâm 'Alî Âzâd. The first copy from the original MS was secured by Sayyid Hasan Bilgrâmî, A H 1217, and subsequently the present MS was compared with both the copies and corrected with the help of reliable works and dictionaries by Maulavî 'Abd-ul-Jalîl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq

Dated July, 1918

Scribe —

سید علی احسن المتخلص به احسن و المدعو به شاه مہمان بلگرامی

م المارہروی *

No 870

fol 22 lines 12 size $7\frac{1}{2} \times 4\frac{1}{2}$ $5 \times 2\frac{1}{2}$

دساجہ نوریس

DĪBĀCHAH-I NAURAS

Preface to Nauras a treatise on Indian Music written in ornate prose by Zuhuri see No 284 III

Beginning —

سرود سادان عسکرکده وال الح *

Written in fair Nasta liq sometimes diagonally

Not dated 19th century

No 871

fol 161 lines 5-12 size $9 \times \frac{1}{2} \times 6\frac{1}{2}$ $5\frac{1}{2} \times 3$

رسائل طعرا

RASÂ'IL-I TUGRÂ

A collection of the refined prose writings of Tugra similar to the one noticed under No 333

Beginning —

بنای بهار بدوانی که انگسب سفره را بدادبلی سعتم الح *

Written in fair Nasta liq

Dated 12th Sha ban A H 1258

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No. 872

fol 469 lines 19, size 13 × 8, 9 × 5½

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus —

این نسخه که همجو گل ورو بروی اسـ

از رشک صـ اس گل بریر عرو اسـ

گر صد ورو اسـ در گلستان گـ ل را

هر صـه ۵ این هزار گل را ورو اسـ

بر صـه ۵ صـبر منبر مستعدان مرد و دانشوری و مکتسبان حره

فصل و هـر روزی مخفی نماید الح *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works —

1 Mirzâ Jalâl-ud Dîn Tabâ-Tabâ'î's preface to the collection of Arabic and Persian *Inshâs* entitled Rıyâd-ı Fayd, fol 1^b

Beginning —

یگانه ایرد سخن آفرین و برارده چرخ برین را کدام زبان نام آفرین

حوالی نرم الح *

2 Preface to Muraqqa', by the same Muzâ, fol 5^a

Beginning —

چنان چنان آفرین همان آفریدی را که تصویر کلک تعدیس از موع

احتران سپهر الح *

3 Preface to the Sab' Sayyârah of Zulâli (see No 282), by Mirzâ Jalâl, written in A H 1044 = A D 1634, fol 6^a

Beginning —

نام اردو زبانی برہمنی نام سچ و سچواری والا گوہری گوہر
معنی معنی برہمنی الہ *

4 Mirza Jalal's preface to the Maṣnawī of Qudṣī and Talīb Kalīm fol 12^a

Beginning —

حۃ کسانى تصور سداس بها بدوانى کہ گلن نا ہرا دہل
۴ اندس عکسہ ساحسار الہ *

5 Mirza Jalal's preface to the Diwan of Qudṣī fol 16

Beginning —

سچن اردو کہ حکم افصاء حکم مددا برکا نکون د کار اوربس
کادات الہ *

6 Mirza Jalal's preface to the Diwan of Talīb Kalīm fol 18^b

Beginning —

کلام کلام مسدک دم کہ بدور حادثای انعاس قدسی و نفوس
اولمہ حباب و احداث اموات ممدد الہ *

7 Mirza Jalal's preface to the Diwan of Mullā Munir fol 20

Beginning —

چہاں اردو کہ رمی و رمای و مکس و مکاں انعدوان کی مکاں
اردو الہ *

8 Inayat Ullah Kanbu's preface to the Sawadī Aṣām of Mullā Munir fol 22^b

Beginning —

صفت گوناگون سداس ار فطاس ارس سراوار صاعی کہ فلم صدعش
ار حظ رنگاں بر رنگہ رنگن حص بدسہ الہ *

9 Preface to the Diwan of Hakīm Abd ul Haḍīq fol 2۰

Beginning —

اردو سچ بر سچ اردو کہ شمعو سچ گوہری را ار کن دل
نکاردان زبان اردو الہ *

10 Muhsin Fânî's introduction to the Masnawî of Mullâ Shâh, fol 27^b

Beginning —

حامداً لا دى هو الہود کہ جر او ندسہ ، حامد و محمود
هو من لئس فی الود سواہ اد لا الہ الا اللہ

11 Mîr Bâqir's preface to the Masnawî of Zafar Khân, fol 28^b

Beginning —

حمد بعد و سپاس بعد مرصوف و اہد ، الصور و نگارندہ بکر سر
را سراسہ ، الہ *

12 Preface to the Dîwân of Nasîrâ-ı Hamadânî, fol 29^b

Beginning —

یگانہ کہ ہزار و یک نام مدارکس ہزار و یک چراغ بر افروختہ ، الہ *

13 Preface to the Muraqqa' of Nasîrâ-ı Hamadânî, fol 30^b

Beginning —

مرفع کار نامہ رنگین حمد مددع صورت آفرین نہ آنگونہ دلنشین
اسہ ، الہ *

14 Mirzâ Amân Ullah's (entitled Khânahzâd Khân Fîrûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol 31^a

Beginning —

نیفای علم ، لکھ ، در حور قامی اسہ ، کہ حکمی حمد سرا
باشد الہ *

15 The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol 32^a

Beginning —

الوان حواہر رواہر آردار حمد و بنا سراوار و شایستہ وادر علی الاطلاق
اسہ ، الہ *

16 Preface to the Masnawî of Zulâlî, fol 32^b

Beginning —

لآلی گرامیہ سخن سراوار حمد حدادیدیہ ، کہ افسر کرامہ ، بر
مرو اہل معدی بہاد الہ *

17 Préface to *Zulāh s Sab Sayvarah* fol 33^a

Beginning —

رلال حسمه سار سحن حملا سحن اوریدی را که نلعا سحرین رنل
مدح او رطب اللساندد الحج *

18 Preface to the *Saqi Namah* fol 34^a —

Beginning —

صاف دوس ~ ~ ~ افلاک نلساه حمد ناده نمانی سر حوسدد
الح *

19 Preface to the *Bayad* of *Shaykh Faydi* fol 35

Beginning —

دنباحه زار نکه سارا ب اب
فهرسب حدال خانگدارا ب اب
نعود دل سحن طاررا ب اب
طومار ~ ~ ~ رن عسعارا ب اب

20 Preface to the *Bayad* of *Sa'ib Tabrizi* fol 35^b

Beginning —

اب نمانی اسب که گوی سربوس ارادگل و نسخته مجموعه
رنسل حونل اسب الحج *

21 Another preface to the same *Bayad* fol 35^b

Beginning —

سعه حمد مددع معنی ارنل اران نلد نانه نراس الحج *

22 *Raushan Damir s* preface to the *Bayad* of *Nawwab Sa'id Khan* fol 36^b Beg —

دوری نا فلم که در عالم معنی نموشگانی و نارنگ ننی علم اسب
الح *

23 Preface to the *Bayad* of *Mirza Muhammad Rida* fol 37^b

Beginning —

مانعی که ناص سحررا نخطوط سعاعی سحراره الحج *

24 *Miyan Muhammad Na'im s* preface fol 41

Beginning —

بر نیاص دیدۀ حور ، مدعا خواهم نوشت
 یعدی آن نام دلزائی خدا ، خواهم نوشت
 من آمدنام ، مگویم ، بها ، خواهم نوشت
 ایقدر دانم که نام آشد ، خواهم نوشت

25 Preface to Faydî's *Diwân*, fol 42^b

Beginning —

بسم الله الرحمن الرحيم م کجج ارل راسه ، طلمسم قدیم

26 Preface to Zuhûrî's *Nauyas*, fol 44^a, beginning as usual, see No 284, III

27 Zuhûrî's preface to *Khwân-i Khâlîl*, fol 48^a, beginning as usual, see No 284, I

28 Zuhûrî's preface to *Gulzâr-i Ibrâhîm*, fol 57^a, beginning as usual, see No 284, II

29 Another preface to Zuhûrî's *Gulzâr-i Ibrâhîm*, beginning on fol 61^a —

ای بوز گلزار براهیم ار تو الح *

30 *Shaykh* Abul Fadl's preface to *Akbar Nâmah*, fol 63^a; beginning as usual, see No 552

31 Hamîd's (i.e. 'Abd ul-Hamîd Lâhaurî) preface to *Bâdshâh-jahân Nâmah* (i.e. *Pâdishâh Nâmah*), fol 70^a, beginning as usual, see No 565, Part II

32 Mirzâ Tabâ-Tabâ'î's preface to *Pâdishâh Nâmah*, fol 74^a

Beginning —

شگفته رونئی گلشن سخن بخندۀ زیری ... بهار افروزی اسب الح *

33 Preface to the second *Daftar* of *Pâdishâh Nâmah* fol 86^b, beginning as usual, see No 565 (second *Daftar*)

34 Muhammad Sâlih's preface to the third volume of *Shâh-jahân Nâmah*, fol 87^a

Beginning —

حدایا بدای تو گویم بخش که بالا تر از هر سخن آمد تس

35 Muhammad Sâlih's preface to the *Diwân* of Mir Mu'în-ud-Dîn Gâzi, fol 89^a

Beginning —

حدایا ز کدم بر سر نامه یاد که بر بده درهای معدی کداد

36 Preface to Urfi Shiraz's Diwan fol 92

Beginning —

حس ارلی صوب احکام سرعی فد افرازی معنی کلام عربی الهم *

37 Islam Khan's preface to نامک بحسرو written by order of Shahjahan fol 94^b

Beginning —

نعوس مقدمه بحسرو بهاد ا میل بلدات روحانی بنسرت الهم *

38 Nur Ullah's preface to the Bayad و گلش of Muhāmmad Hakīm fol 97

Beginning —

انی بناص نکس که او افس شک فرمای شیب نسب ننگون
و هفت حص اسب الهم *

39 Mulla Munir's preface to Bahar i Sukhan of Muhammad Salih Kanbu fol 97

Beginning —

ارد سخن اوین ا سانس که حراع کعنا ا ارباب حرد س
گرداننده الهم *

40 Muhammad Salih's preface to the Bahar Danish of Inayat Ullah fol 98 beginning as usual See No 741

41 Preface to the Ruq'at of Inayat Ullah fol 101

Beginning —

دی که مدران دهش محققان دوائی نظو ارسندیدن ان بحر
و قصور معروف اند الهم *

42 Preface to the Diwan of Abul Fawd Faydi fol 102^a

Beginning —

بنوعین سخن کردم حوا عار و نام سد نکمدس نکه بردار

43 Muhammad Salih's preface to Mulla Munir's commentary on the Qasids of Urfi fol 104 See No 259

It is to be noticed that the present preface is identical with that in No 259 except that the name of the writer of the preface Muhammad Salih (evidently the author of the Amal i Salih see No 569) occurring in the last line but one of the preface in the present copy (fol 105^b) is omitted in the preface of the copy No 259 (fol 4^b line 3). It also transpires from the present preface that

Muhammad Sâlih wrote this preface in Ramadân, A H 1075 = A D 1664 and not in A H 117, wrongly given in the preface of the copy No 259

44 Preface to the *Diwân* of Zafar *Khân*, fol 108^b, beginning as usual See No 329

45 A preface without the writer's name, introduced by the heading انصافاً از مسلمات مرزا مذكور, fol 110^a

Beginning —

الله اکبر این چه مایه طهور و کدام نایه بدائیس که صدمه دهس
چو روتش گفنگوی انکار در گلوی مکران شکسته الح *

46 Preface to the *Tuhfat-ul-'Irâqayu* (of *Khâqânî*), fol 111^a

Beginning —

هرار دستان حامه دو زبان این ترانه طرار حار من رار الح *

47 Preface to the *Muraqqa'ât* of Muhammad Dârâ *Shikûh*, fol 113^a

Beginning —

حمدی که فلم از تحریر آن فاصر اسه و حمال از تصویر آن عاذر
الح *

48 Preface to the *Bayâd* of Nasîrâ-ı Hamadânî, fol 113^b

Beginning —

درین صحنه نگه کن نسیم معنی نین
که رشک صورت معنی و لعدن حنن اسه

49 Mullâ Munîr's preface to *Gulshan-ı 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol 114^a

Beginning —

قص آوریدی که سخن مظهر ادوار تحلیات اوسه و هر د آنکه دار
اسما و صغاب او الح *

50 Preface to the collection of Mullâ Munîr's *Masnawîs*, fol 119^a

Beginning —

دیباچه سخن ستایس ایردیسه که گویائی بخش زبان و صاحب
طام قران اسه الح *

51 Preface to the first collection of Mullâ Munîr's works fol 124^a

Beginning —

سناسی که از اعاز بلوغ تا انجام نایف نلافت از دل حیرد *

According to Munnir's statement fol 126^a he collected his first Kulliyat consisting of the works written by him up to the age of twenty seven at Jaunpur in A H 1050 = A D 1640. He further adds that his prose and poetical works which he wrote between twenty seven and thirty years of age such as *سب الصم* together with his subsequent composition will be included in his last Kulliyat.

52 Mulla Munnir's preface to the arithmetical work *Tauhid* of Maulana Samad fol 126^b

Beginning —

انچه در سما نداد و د حساب نگنجد سناس و سلس نگاه ا

که اعل سما اروسب *

53 Preface to the *سأه حال* of Mulla Munnir fol 127^b

Beginning —

سأه حال سرمستان ~ نایف فص که کدعب معانی دربانده

اند الح *

54 Preface to the *Guldastah* (of Mulla Munnir) fol 128

Beginning —

انی نگانگان اسفار و اسنادان سخنگو معانی سگالان فص گوس

الح *

According to the preface to the *Naubadah* (see below) the *Guldastah* contains a choice collection of Munnir's poetical works and was completed according to the present preface at Jahangir Nagar (Dacca) on 4 *Dulqa d* A H 1049 = A D 1639.

55 Preface to the *Dastanbu* (of Mulla Munnir) written in Akbarabad 17 Muharram A H 1054 = A D 1644 fol 129^b

Beginning —

انی فص سرمستان معانی دراد ندادار دلس و دسی دهد ستاحان و لمرو

سواد الح *

56 Preface to the *Naubadah* (of Mulla Munnir) fol 129^c

Beginning —

نر زای فص خرای حص نسدان معانی نوسده نماند الح *

It would appear from this preface that the *Naubâdah* of Munîr, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of *Sha'bân*, A H 1051 = A D. 1641

57 Preface to the *Haft Akhtar* or the 'Seven Stars' of Mullâ Munîr, fol 129^b

Beginning:—

بعد از حمد و ثناء امروز هفت اختر و نه دانش آموز همه
کشور الس *
ک

According to Munîr's statement in the preface the *Haft Akhtar* consists of seven *Masnawîs* which he describes as follows —

(i) اول آب و رنگ و آن در ستایس سرور و نوم اکثر آباد است
وصف آب و آن که در پای آن سر روان است
و بناء حمدستان آن شعر و مدح و دیو سلمان
شکوة *

(ii) دوم ، نکه ، بلند و آن در مدح صاحبان والا احترام
وصف صیدگاه او و بیان طعنی یافتن آن سر و رشید
نکه بر رسم روانه ناز و مالا مال شدن زمین ار
گلچ و مال *

(iii) سیدوم مرآة الحیال و آن در نمایش صورت حال آینده و صفا
وصف آینده نگار نواب سیه ، حال و مدح آن صاحب
السیه ، که از آینده تیغس صورت طهر و دار است *

(iv) چهارم سار و برگ ، و آن مستمل است در اوصاف تیل و نان
و تعدادی که هریکی سرمایه سار و برگ ، حریفان
و طریقان است *

(v) پنجم میخانه و آن در صفا ، سراب است ، و بیان حال
مستی و کدورت و من سافی *

(vi) ششم درد و الم و آن در بیان سورش دل و گدازس جان
و دساة و سن و دیق و چاشنی و بی است *

سپند — بک المع — ان د سندس مستندى ا کہ حال (vii)
 وىس سال ورت حال بعمير فرموده *

is I refer to the *Bayad* of Mirza Abd ul Qadir Bidil
 fol 110

Beginning —

حمد مددی کہ بک المع سندس موجودات مستندى ا — ار
 سرا — ا ادب ا المع

The preface is incomplete and breaks off abruptly

59 Extracts from the Padishah Namah of Muhammad Amin
 or Amin of Qazwin (see No 60) fol 131-140

60 Extracts from the writings of Mulla Muqima fol 140 -
 145

Beginning —

باسماء سندس بدائع بکى گ اء فلم کم د فسانست المع

Mulla Muqima a contemporary of Tugra (d c a H 1076 = A D
 1667 see No 333) is the author of *عمر نامه* noticed in Rieu ii p 743

61 Mulla Munir's *دعاء سمع و خراج* Du'a i Sham wa Chirag in
 praise of *Shah Jahan* fol 145

Beginning —

اسار گفدا بد بو الاووا ووع بخش انکم انکم خراج اثر رحيم
 مدم المع *

62 Extracts from the *تاريخ المعمر* *Bayt ul Ma mur* a history
 of *Shah Jahan* by Ma mur Khan with the *ta'khallus* Jam fol 146

Beginning —

حدای سندس و سندس ا ار مفسى نالساناں (sic) کوی برسان
 سبک المع *

63 From the writings of Ali Rida Tajalli fol 149

Beginning —

وحدده سنى ووع عى افعال ار حدنس حور بو ار مردمک
 لامع المع *

Mulla Ali Rida Tajalli a native of Ardaqan in Yazd came
 to India during the reign of *Shah Jahan*, but subsequently returned
 to his native land where he died in A H 1085 = A D 1677 see Sprenger
Oude Cat p 150

64 Nazm wa Naṣr-i
Muhammad 'Alī Māhīr, entitled Gul Aurang, in praise of Aurangzāib
It consists of ornate prose and verses, fol 151^b The title appears
on fol 158^a

Beginning —

موجودگی کلام رنگین از حمد مالک الملکی اس که احراء
اکامس الح *

Muhammad Ali with the *talhallus* Māhīr, edited the Dīwān of
Muhammad Tāhīr Ganī (d A H 1079 = 1 D 1668), see No 334

65 From the writings of Muhammad Sālīh Kanbū. In praise
of Shāh Jahān, fol 158^a

Beginning —

بعد از ادای مراسم حمد و ستاس صاحب دیوان ازل و بعد
ششصد معنی لم یزل الح *

66 From the writings of Tugrā Tāj ul-Madā'ih of
Mullā Tugrā, fol 161^a, beginning as usual See No 133—II

67 In praise of the horse and the elephant, by Muhammad
Sālīh, fol 166^a

Beginning —

گلگونان صدا حرام و پری یکران تیر کام و هیوان مرصع نال و دم
و نگارزان آهین سم الح *

68 Praise of I tīqād Khān by Mullā Munīr, fol 167^b

Beginning —

لله الحمد که مثل امدم بار آمده و عدیم سگفتن آعار نماده
الح *

The remaining portion of the MS consists of innumerable
letters, written by kings, nobles saints, eminent scholars and poets,
as well as of other writings of literary and historical interest, the
most important of them are —

Himmat Khān's letter to Ashraf Khān, fol 169^a

Letters of Shaykh Qutb-ud-Dīn Sultānpūrī to Ibrāhīm Khān,
etc foll 169^b—172^b

Praise of Shāh Jahān and his throne, by Muzā Jalāl, fol 172^b

Farmān of Farrukhsiyar to 'Abd-us-Samad Khān Bahādur
Dīlīr Jang, fol 174^a

Another by the same to Zakariyā Khān Bahādur fol 174^b

Humayun's letter to Biran Khan fol 174^b

Jahangir's letter to Shah Abbas fol *ibid*

Shah Jahan's letter to Mulla Shah fol *ibid*

Alamgir's letter to Muazzam Shah fol 175^a

Letter from Dara Shikuh to Muhsin Fani and the latter's reply fol 175^a

Writings of Sultan Shuja on the gate of the Monghyr Fort on the occasion of his flight fol 175^b

Letter from Pari Khanam daughter of Shah Tahmasp to Shah Isma'il II fol 176^b

Mir Jumla's letter to Nawwab Wazir Khan written by the order of Shah Jahan fol 178^a and Wazir Khan's reply fol 178^b

Mirza Jalala's letter as dictated by Shah Abbas to Abd Ullah fol 178ⁱ

Petition of Mirza Aziz Kokah entitled Khan-i-Azam to Akbar at the time of the former's departure to Mecca fol 179^b

Petition of Sa'd Ullah Khan to Shah Jahan fol 180^b

Muhammad Baqir's letters to Shah Alam consisting of the letters which do not contain diacritical points fol 181^b

• Mirza Abd ur Rasul's letter to Alamgir each sentence of which expresses the date A H 1075 = A D 1664 the year in which the letter was written fol 182^a

Asaf Khans letter to Adil Khan fol *ibid*

Qubil Khan's letter to Shaykh Munir fol 182^b

Letter from Khan Khanan to Khwajah Abul Hasan fol 183^a

Mu'tamid Khan's letters to Khan Alam etc fols 185^b-187^b

Khan Khanan's letter to Mulla Hayati Gilani fol 192^a and the latter's reply fol 192^b

Nawwab Ja'far Khan's letter to Shrykh Chand fol 192^b

Letter from Nawwab Asaf Khan to Khwajah Miral Husayn fol 193

From Sa'd Ullah Khan to Abd ur Rahim Siyalloti fol 193^b

From Mirza Abu Sa'id to Jalala (Taba Taba'i) fol 194 and the latter's reply fol *ibid*

From Bibadal Khan to Mulla Munir fol 194^b

From Nur Muhammad Mu'min to Munir fol *ibid*

From Nawwab Muharram Khan to Shaykh Burhan and the latter's reply fol 195

From Hakim Sarmad to Dara Shikuh fol 195^b

A congratulatory letter from Nizam, Hiriari to the prince Muhammad Azam Shah on the occasion of the latter's entry in

Bengal in A H 1089 = A D 1678, consisting of short sentences each of which expresses the above date, fol 195^b

Munshî Kâzîm's letter consisting of those letters which do not contain diacritical points, fol 196^r

Arabic letter by Sayyid Mahmûd bin Sayyid Muhammad ul-Kurûsî ush-Shâfi'î foll 196^b-198^b In the concluding lines the letter is addressed to Abu'l Qâsim Muhammad us-Siddîqî

From 'Âbid Khân to Hâjî Abu'l Qâsim, deceased, fol 198^b

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidîl, consisting of those letters which do not contain diacritical points fol 198^b

From Mirzâ Jalâlâ to Nawwâb Mîr Jumlah, fol 199^a

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol 199^b

Mirzâ Jalâlâl's reply to Nawwâb Afdal Khân's letter fol 201^a

Another letter from Jalâlâ to Nawwâb Afdal Khân fol 202^a

Tâlib Kalîm's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol 202^b

Mîr 'Alî Shîr's letter to Sultân Husavn Mirzâ to soothe the latter's anger, fol 203^b

Qâdî Muhammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol *ibid*

Letter from Mîr Qâsim 'Alî Kamahî to Faîdûn, fol 204^a

Letter from Mullâ Muhammad Sûfî to Âsaf Jâh, and the latter's reply fol 204^b

Letter from Qâdî Nûr Ullah Shûstârî (the author of the Majâlis-ul-Mu'mmîn, see No 720) to Shaykh Abul Fadl, fol 205^a

Letter from Khwâjah Muhammad Hâshim to Bakhshî-ul-Mulk, fol *ibid*

Letters from the same Khwâjah' to Qâdî 'Ârif, foll 205^b-206^a, to Mullâ Muhammad Yûsuf, fol 206^a, to Muhammad Qâsim Hakkâk fol *ibid* to Muhammad Murâd, calligrapher, fol 206^b

Letter from Sharîf Sarmadî to Hakîm Abul Fath, fol *ibid*

Letter from Mullâ Muhammad Sâlih to Nawwâb Ja'far Khân fol 207^a

Letter from Abd-ul Majîd Munshî to Âsaf Jâh, fol 207^b

Letter from the aforesaid Munshî to Sa'd Ullah Khân, fol 208^a

Letters from Hakîm 'Abd-ul-Hâdîq to Nawwâb Ja'far Khân fol 209^a to Qâsim Khân foll 209^b-210^a three letters to Nawwâb Islâm Khân fol 210^b-211^a to Nawwâb Khân Khânân, fol *ibid*, to Khân Zâmân fol 212^a

Letters from Mâulânâ 'Urî to Khân Khânân fol 212^a, to Âsaf

Khan fol 213 to Hakim Abu Fath Gilani fol 213^b another to Khan Khanan fol *ibid*

Letters from Mulla Munir to Itiqad Khan fol 214^b to Safi Khan fol *ibid*.

Letter from Mulla Hayati Gilani to Nawwab Rustum Khan fol *ibid*

Letter from Mirza Sadiq Dast Gaysb to Safi Quli Khan fol 215^a

Letter from Mulla سالى (probably Sina i see No 250) to Shah Garib Mirza fol 215ⁱ

Three letters from Mirza Muhammad Rida to Nawwab Itiqad Khan foll 216-217 to Qadi Afdal fol 217 and the latter's reply fol 218^b two letters to Mirza Abd ul Ma bud foll 218^b-219 to Iraj Khan fol 219^b to Mirza Sharif fol *ibid* to Mulla Muhammad Yaqub fol 220^b

Letter from Mirza Jan to a friend fol 221^a

Letter from Mulla Zuhur to Hakim Atashi fol 222 and the latter's reply fol 222ⁱ

Letter from Muhammad Amin Mustagim (of Kashmir) to Amir fol 223^b

Mirza Jalala's reply to a friend fol 224

Five letters of Muhammad Baqir all consisting of those letters which do not contain diacritical points (1) to Asad Khan fol 224 (2) to Nawwab Amir Khan fol 224^b (3) to Nawwab Abu Nasr Khan fol 225^a (4) in recommendation of a Hakim fol 225 (5) not named fol 225^b two other letters by the same one to Muhammad Pida and the other not named fol 225^b

Letter from Sultan ul Ma'aliyah (Nawwab Dm Auliyah) to Amir Khan fol 225ⁱ

Letter from Muhammad Masum to Khawajah Muhammad Hanif fol 226

Two letters from Sayyid Nemat Ullah (probably the well known saint and poet of Natanzul who died at Firuzpur east of Raymahal in A H 1077 = A D 1666) to Nawwab Fida i Khan (i.e. Azam Khan Kokah of Shah Jahan's time) foll 226-226ⁱ in reply to Sayyid Safi ud Din fol - 7 to Mirza Murad fol *ib*

Mirza Kazima's letter to Shavah Muhammad Ashraf fol 227ⁱ Khawajah Muhammad Hahim's letter to Mulla Shah fol 228ⁱ

Three Ruq'ahs by Muhammad Baqir consisting of letters which do not contain diacritical points fol 229

شرح رساله Sharh-i Pahlavi a commentary on the Sufic tract رساله عصمه of Sayyid Muhammad Gaudariz fol

عدد الواحد - ابراهيم - يني 'Abd-ul-Wâhid Ibrâhîm Husaynî 'Bilgrâmî بلگرامي

Beginning

اما بعد حمد الله على دواله و الصلوة على نبيه محمد و آله منقول
موضع این کلمات گرامی اله *

The commentary itself begins thus on fol 231^b —

الحمد لله رب العالمين قوله تعالى و تلك الامثال نصيبا
للناس لعلهم يتفكرون ما - بار برادر بوديم يعنى ما - بار زوج بوديم حمادى
بداننى حنواى انسانى اله *

Muhammad Gîsûdaiâz with his original name Sayyid Muhammad bin Sayyid Yûsuf Husaynî سید محمد بن سید یوسف، was one of the most renowned saints of India. He was born at Dîhlî, A H 721 = A D 1321. He was a most favourite disciple of the celebrated Shaykh Nasîr ud-Dîn Chînâg-i Dîhlî, after whose death, A H 757 = A D 1350, he went to Gujarât where he spent a long time in the company of the eminent Shaykh, Khwâjah Rukn-ud-Dîn Kân-i Shakar. In A H 815 = A D 1412 he came to Gulbagah and died on 16 Du'lqa'd, A H 825 = A D 1421. See Akhbâi-ul Akhyâi, pp 121-128.

The commentator is probably identical with Mîr 'Abd-ul-Wâhid Husaynî Wâsitî Bilgrâmî, who adopted the poetical title Shâhidî, wrote the works حل مسائل - حل مسأله - شرح کامیه ابن حاکم etc, and died 3 Ramadân A H 1017 = A D 1608. See Sarw-i Âzâd, p 247.

Letters from 'Âlamgîr to Shaykh Sayf ud-Dîn Sarhindî fol 234^b, to Muhammad Bâqir, fol 23^b.

Mirzâ Jalâlâ's letter to Muhammad Bâqir Shîrâzî, fol 234^b the latter's reply, fol 236^a.

Mirzâ Jalâlâ's Wahshat Nâmah ست نامه، a satire on Shaydâ, fol 237^b.

Letter from 'Arîf Lâhaurî to Dâna, fol 240^b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol 203^a.

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâli Tabrizî fol 244^a, to Mirzâ Muhammad Husayn, fol 246^a, to Mirzâ Amînâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr fol 247^a, to Hâjî Husayn Kirmânî, asking for spectacles, and to several others, fol 248^a.

Letters of 'Inâyât Ullah Kanbû, foll 253^a-256^a.

Letter from Mîr Ilâhî to Dâna, fol 256^a.

Letter from Shaykh Abd us Samad to Mahmud fol 1b

Letters of Mulla Raunaqi foll 256^b-257

Chandarbhān s letters to Abd ul Karīm Bhakmal and Hajī Muhammad Jan Qud ; foll 257^a-258^a

Mirza Jalālā s letters to Talīb Kalīm fol 258^a to Bandah Rida fol 258^b to Mirza Muhammad Husayn fol 259^a to Abd Ullah Najm i Sami fol 260^a

Tugra s letters to Bazmī fol 260^b to Mirza Kazīm fol 261^b
etc

Mir Baqir s letter to Sa ib and others fol 263^b

Ruq ah of Nasira i Hamadani fol 265^a

Mirza Muhammad Munshī s letter to Talīb Kalīm fol 265^b the latter s reply fol 266^b

Letter from Talīb Kalīm to Mirza Amīna fol 268^a

Letter of Mulla Haydar Khāsālī on behalf of Mirza Rustum to Talīb Kalīm fol 269

Qadī Nur Ullah s letter to Hakīm Hadīq fol 269^b

Letter from Mirza Shayda to Mirza Jalālā fol 270^b

Hakīm Abd ul Hadīq s letter to Shaykh Abd ul Azīz Jaun purī fol 271^a

Urī s letter to Zuhurī fol 271^b

Zuhurī s letter to Shaykh Faydī fol 272^a

Muzaffar Husayn s letter to Talīb Kalīm fol 273^b

Hakīm Abd ul Hadīq s letters to Mulla Abd ul Latīf Hakīm Fath Ullah Qadī Nur Ullah Mir Ilahī and others foll 274 -277^b

Shaykh Mubarak s letter to Shaykh Faydī fol 78^b

Mulla Muhammad Amīr s letter to Muhammad Salih Kanbu fol 280

Selections from the writings of Muhammad Salih Kanbu foll 283^b-289^a

Nasira i Hamadani s letter to a physician fol 289^a

Nimat Khan Alī s letter to a friend fol 290

Mulla Abd ul Majīd Munshī s letter of congratulation to Shāh Jahan on the occasion of the conquest of Balkh fol 294^b

Hakīm Hadīq s letter to Khankhānan wishing a happy Id fol 295^b

Letter from Mirza Jalālā to Nawwab Afdal Khan fol 1b

Inayat Ullah s letter to Baqir fol 296^b

Muhammad Salih s congratulatory letters to Shah Jahan on several occasions to Sa d Ullah etc foll 299 -303^b

رسالہ عمارت Rīsalah i Iyār ul Hasab or the touch stone of pedigree A treatise in which the pride and vanity of a man s

high pedigree is discouraged (with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged, by Shaykh Muhibb 'Ali *محب علی*, fol 301^a

Beginning —

بعد از بدین حدی که مندرج است از تلمذ والد و ولد و پس از
ستائیس حمدی که معروض است ***

Kâr Nâmah i Maula Munir fol 31^b کار نامه مولا صابر

Beginning —

بعد از شناس ایوب دادس آء ور و پس از درود بنعمت در آورده ***

In the preface Munîr Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I A H 1050 = A D 1640

Munâzirah-i Arba' Anâsîr, or 'Dispute between the four elements' A short allegorical prose piece by the same Mullâ Munîr of Lâhaur, fol 319^b

Beginning —

آغاز سخن بنام حسان آورده که عالم کون و فساد را از عذر
انتظام بخشد ***

Munâzirah i Tig wa Qalam, or 'Dispute between Sword and Pen' Another allegorical prose piece by Munîr fol 323^b

Beginning

بعد از سپاس دآوری که تیغ شهادت تو بدش زبان بر کساده ***

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr fol 328^a.

Beginning —

بعد از سپاس ایردی که چهره روز را از پرتو مفرور افروخته ***

Nuk'ât i Munîr Short exhortations by Munîr each of which is introduced by the word نکته, fol 330^a

Beginning —

الهی نمود همه نمائش بسب و بندود همه سانش بو الحج •

Hayatī Gilīnī's letter to Rustam Khan fol 332

From the writings of Muhammad Salih Kanbu foll 332-333

Letter from Mir Sayyid Sharif Jurjani (d A H 816 = A D 1413) the author of the well known grammar Sarf i Mir (see No 769) to the renowned Sufi Sayyid Ali Hamadani d A H 786 = A D 1374 (see No 150) fol 333^b

The story of Sarmad as related by Mutamad Khan (d A H 1049 = A D 1639) the well known author of Iqbal Namah i Jahan girī who flourished under Jahangir and Shah Jahan (see No 559) fol 334^b

The account of Sarmad about whom there are numerous conflicting statements runs here thus

Sarmad the son of a Jew after staying for some time with Shaykh Bahā ud Din Muhammad and Mir Muhammad Baqir Dimad came by way of sea to Tattah in A H 1012 = A D 163. Here he fell in love with a Hindu boy who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Mahmud Beg the Bakhshi and chronicler of Tattah and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Mahmud Beg

کلد متحرر افلاک اگر د سب می ناسد

کواکب را نراه اهل حال حو د م ناسم

In reply Sarmad sent the following Purbā to Mahmud Beg

ای باد درای ی گای کرده ملک بربراب رحسی
گفتی که کواکب خودم می م حوشند مرا بر من می ی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lahaur and when the emperor returned to that place from Kashmir I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet.

Prose pieces of Saib in praise of wine tobacco etc fol 335

From the writings of Mirzâ Jalâlâ, fol 337^a

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdî, fol 342^a

From the writings of Zahîrâ ı Tafrîshî fol 346^b

Writings of 'Abd-us Samad Sukhan, fol 355^a

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol 356^a

Prose pieces in praise of Dârâ Shukûh Dih Fort, Dîwân ı Khâs, Dîwân ı 'Âm, Akbarâbâd, Lâhaur, foll 356^b-383^a

Letters of Muhammad Ridâ to Muhammad Husavn, Sayf Khân and 'Abd-un-Nabî, foll 383^a-383^b

Prose pieces by Tugrâ (see No 333), fol 384^a

Prose piece by Shaykh 'Abd Ullah, fol 395^a

Prose pieces by Muzâ Jalâlâ in praise of Kashmîr, fol 398^a

Prose piece by Qâdî Muhammad Qâsim in praise of Shâhâbâd, fol. 408^b

Prose pieces in praise of Kashmîr, by Muhammad Sâlih Kanbû, fol 409^b, by Shaydâ, fol, 411^a

Praise of Isfahân, by Nasîrâ-ı Hamadânî, fol 433^a

Praise of Shâh Jahân's mosque in Shâh Jahânâbâd, fol 434^a

Praise of Jahân Ârâ's mosque, fol 435^b

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammad Murâd by Shâh Jahân's order fol 438^a

Praise of Shâlahmâr, fol 440^b

Praise of Sayf Khân's garden, by Mullâ Munîr, fol 443^b

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol 448^a

Hakîm Hâdıq's letter to Khân Khânân, Dârâb Khân and others, fol 447^b

The concluding portion of the MS contains حاشیه to the following works

Dîwân ı Hâdıq, Sawâd-ı Azam of Mullâ Munîr, fol 466^a, Tafsîr-ı Husaynî, fol 466^b, Gulistân of Sa dî, (by Muhammad Sâlih), fol 467^a

Written in fair Nasta'liq

Not dated, 19th century

A fly-leaf at the beginning contains a letter from Abû Hâmid Muhammad Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmîyah Madrasah, copied from Taḍkîrah-ı Daulat Shâh, by Maulavî Muhammad Bakhsh, the father of the donor

A note on the title-page, dated Ramadân, A H 1274, says that the MS was once presented to one Muhammad Khân Bahâdur

No 873

foll 90 lines 17 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

رياض الوداد

RIYĀD-UL WIDĀD

A collection of letters and other refined prose writings

Author Izad Bakht^{sh} Raza ارد بحس رضا

Beginning —

سبحان الله ان حد فصل و احسان كرم الله

In the preface the author traces his descent through Asaf Khan Ja'far of Akbar's time from Abu Bakr Siddiq the first Khalifah. He flourished in Aurangzib's time and died according to Hamishah Bahar Sprenger Oude Catalogue p 123 in A H 1119 = A D 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates given at the end of most of the letters range from A H 1084 to 1106 = A D 1673 to 1694. In the copy mentioned by Rieu vol III p 985 the latest date is A H 1103 = A D 1691.

The following names found in the present copy may be added to the list of those given in Rieu *loc cit*.

Himmat Khan Ashraf Khan Nawwab Sayyid Ishaq Khan Mukhtar Khan Zafar Khan Amanat Khan Sazawar Khan Kifayat Khan Mirza Badi ud Dauran Hakim Muhammad Husayn Mir Abd ul Qadir Mirza Muzaffar and Mirza Muhammad Zaman.

Written in fair Nasta'liq

Not dated 19th century

No 874

foll 290 lines 17 size $9 \times 4\frac{1}{2}$ $7\frac{1}{2} \times 2\frac{1}{2}$

چار عصر

CHĀR 'UNSUR

The author Mirza Abd ul Qadir Bidil and a copy of the present work containing his refined prose writings have already been described under No 381.

Beginning as usual —

حداردا ربان معذور الله

According to a chronogram at the end the work was completed in A H 1116 = A D 1704

A copy of the work is described in Ethé, India Office Lib Catalogue No 2115 The Chât 'Unsur is included in the Kulliyât-i Bidil, lithographed in Lucknow A H 1287

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur

The scribe گل محمد ولد سیح عبد الرسول ماسوی says that he transcribed this copy at the request of کاسمل

Dated 9 Shawwâl, the second regnal year of Shâh 'Âlam

No. 875.

foli 112, lines 12, size 9 $\frac{1}{2}$ x 5 $\frac{1}{2}$ 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$

بهارسان خیال

BAHÂRIS'I'ÂN-I KHAYÂL.

A work containing ornate prose-writings and letters

Author Sharaf ud Dîn 'Alî ibn Abd-ul Muhsin Mûsâwî Shahristânî Isfahânî entitled Ihtirâm Khân Farrukh Shâhî شرف الدین شہرستانہ اصفہانی محاط باحترام خان فرح ساعی علی اس عبد المحسن موسوی * رستانی اصفہانی محاط باحترام خان فرح ساعی

Beginning —

بر آندہ صمد حور رشید بطیر صبر منان گنجینه معانی و نغدان سعدی
وهر شناسی و سخندانای الیم *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a Bakhshî of Kashmîr and wrote the present work by the desire of Mahârat Khân in A H 1129 = A D 1716, expressed by the words در منظور اہل. The work, which abounds in praise of Kashmîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes

A splendid copy, written in beautiful Nasta'liq on gold sprinkled papers with an illuminated head-piece

The original work is followed by some letters written in Nîm-Shikastah hand

Not dated, 18th century

No 876

fol 244 lines 13 size $7\frac{3}{4} \times 4\frac{1}{4}$ $5\frac{1}{2} \times 2\frac{3}{4}$

گلشنه سخن

GULDASTAH-I SAKHUN

A collection of refined prose and poetical writings

Beginning —

دستگاه نصا اعلی و مقدمه نوالف کنی حمد صانع

الح *

In his preface the editor who designates himself as حوب برکاس says that his father ملّرای who adopted the *takhallus* سوفی and was attached to the service of Nawwab Hifz Ullah Khan had left behind some refined prose and poetical writings which he (حوب برکاس) edited in the present form According to the chronogram on fol 6^a the editor's father died in A H 1119 = A D 1707

It is divided into two *Tabaqat* —

* طبعه اول منطوم به فصاد مردف و اشعار مختلف ملّروم

(on fol 6^b) طبعه دوم منور (on fol 124)

The first *Tabaqah* consists of Qasidahs versified letters eulogies etc It ends with some Rubais and chronograms The second *Tabaqah* in prose contains letters to the Khans and Amirs to rich men friends and relatives

The date of completion given at the beginning as A H 1132 = A D 1719 is expressed by the chronogram بی گلش سنجران

Written in fair Nasta liq with an illuminated head piece

Not dated 19th century

The signature Gore Ouselev is found on the first page of the MS

No 877

fol 55 lines 15 size $8\frac{1}{4} \times 6$ 6×4

روعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ

A collection of letters preceded by a description of the elephant and its fight written in a refined style in prose

Author Muhammad 'Alî, entitled Fadl 'Alî Khân محمد علی
 الفاضل علی خان

Beginning —

حمد و ستایش بنده حاکمی را که بحکمہ کاملہ از مملہ وادان
 دل را صورتی بخشد و هفتی عریہ و خلف و مودہ الہ *

In the preface the author, who eulogises the reigning sovereign Muhammad Shâh, says that he wrote this work while he was the *Dârôgah* of the Imperial elephant-stable. The date of completion, given on fol 14^a, as A H 1149 = A D 1736, is expressed by the chronogram عجب میل جنگی بدر طرار

On the title-page the name of the author written in a different hand runs thus —

میرزا محمد علی المخاطب بمصلعلخان بہادر متخلص باصل
 حریری الاصل سیرازی الوطنی *

Then follows the author's letters written to his teacher, friends, relatives and others

Written in a careless Ta'liq

Dated, Bilgrâm, A H 1228

Scribe موسی کاظم

No 878.

fol 72, lines 15, size $7\frac{1}{2} \times 4\frac{1}{4}$, $6 \times 2\frac{3}{4}$

منشوراً علی

MANSÛRÂ'Î-'ÂLÎ.

A collection of the refined prose writings of Nî mat Khân 'Âlî (for whose life see No. 370)

I fol 1^b

A treatise, intermixed with verses and numerous passages of the Qurân, see Ethé, India Office Lib Catalogue No 1660 (1), beginning —

صبح صادق سخن از برتو آفتاب ربوبہ و الہ *

II fol 14^b

The prose preface to the Dîwân, identical with that in Nos 1157 and 1158 of Ethé Bodl Lib Catalogue and No 1660 (2), Ethé, Ind Office Lib Catalogue, beginning —

عبار افرازی بعد سخن اکسدریس کہ چون بر فلک معدن الہ *

III fol 24^b

A satire on physicians See Rieu II p 744^b

Beginning —

حکم علی الاطلاق از دا السقا رحمت و شجاعت کامل الصناع
دب الی *

IV fol 27^b Letters to Mirza Mubarak Ullah Wadih and
Mirza Muhammad Sa'id (steward of the Imperial kitchen) see Rieu
II p 74^a beginning —

حکم حنفی مرزای دوستان و دوست مرزبان الی *

V fol 31^b عس و عشق Munakahat i Husn wa Ishq or
the wedding of Beauty and Love An allegorical story in prose and
verse also styled عس و عشق see Rieu II p 703 etc beginning —

حسب عشق سد رب نادم الی *

Published in Lucknow 1842 and 1873 and printed with
commentary by Imam Bakhsh Sahbani, Delhi 1844 Lucknow
1873 1899

VI fol 41^a وقایع Waqai Siege of Hyderabad with its
fuller title وقایع نعمت حال عالی also styled وقایع حندر آباد in seven
sections describing the events from the 14th to the 16th of Rajab
and from the 19th to the 22nd of Sha'ban in A H 1097 = A D 1687

Beginning —

همی که مدرس کساف صبح الی *

The work is extremely popular in India and has been litho-
graphed with the author's عس و عشق without name of place A H
1248 and printed in Lucknow A H 1269 (with marginal notes by
Maqbul Ahmad) A lithographed edition appeared in Kanpur 1870
For further particulars see Rieu I p 268 II pp 745 796 and 850
W Perstch Berlin Catalogue p 492 Fthc Bodl Lib Catalogue
Nos 1157(5) 1159(1) and 1160 Fthc India Office Lib Catalogue
No 1609, etc

The Waqai in the present MS is defective towards the end and
breaks off with the words

دوارة من رازان دیگر را در ارب و گل نامی قطعاهم اند

Written in fair Nasta'iq

Not dated 19th century

تسرة *

No 879.

foll 295, lines 14 size 9 x 5, 6½ x 3

رقعہ نامہ منشی

RUQA'Ā'Ī-I-MUNSHĪ.

A collection of letters, *Parmāns* *Parwānahs*, *Sanads*, and other official documents relating to the reign of *Aurangzib*

Author *Munshī*, popularly called *Malikzādah*

منشی کہ دس الامران بہ ملک رادہ معرورہ اسب *

Beginning —

منشی حامد کاملہ ایردی چون ناراد بادشاہ صحیفہ شریفہ

کتاب برداشتہ الح *

The work is noticed in *Rieu* iii, p 985, under the title نگار نامہ Nigâr Nâmah-i Munshî

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way

An account of the author and the work given in *Rieu's* copy; fol 6^b, is partly found here on foll 119^a–123^a, from which we learn that the author entered the service of Prince Muhammad Mu'azzam *Shâh Âlam*, whose son, Prince Muhammad Mu'izz-ud-Dîn, he accompanied in the campaign of *Kâbul*, but, owing to the severities and difficulties of the way returned from *Pishâwar*. He was then appointed *Munshî* to two successive *Dîwâns* of the *Deccân* viz *Rahmat Khân* and *Muzâ Muhammad Îrânî*, entitled *Bashâiat Khân*. On the latter being recalled from the *Deccan*, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form in the month of *Shâ'bân*, the twenty-seventh regnal year, A H 1095 = A D 1683

The author then adds, fol 122^a, that he divided the work into the following two *Daftars* —

Daftar I —

Comprising the author's own compositions, in four *Safhah* —

Safhah 1 Letters of princes

Safhah 2 Letters of high officials

Safhah 3 Letters, petitions, *Parwānahs*, *Sānads*, etc, of officials in the *Dîwānî* of financial department.

Safhah 4 Letters of the author and his friends

Daftar II —

Compositions of other Munshis in five *Safhah* —*Safhah* 1 Farmans and Sanads of the Imperial Daftar*Safhah* 2 Imperial orders*Safhah* 3 Petitions and letter of *Khans**Safhah* 4 and 5 Select compositions of *Shaykh Tuli Yar* and other eminent *Munshis*

In the beginning fol 2 the author give an account of some eminent *Munshis* of old and modern times such as *Sayyid Nasir ud Din Fusi* *Sharaf ud Din Ali Yazdi* *Khwand Mir Shah Sikandar Beg* *Shaykh Abul Fadl bin Shaykh Mubarrat Amin Ahmad Razi* (author of the *Haft Iqlim*) the author of the *Farikh-i Bada'uni* (*Abd ul Qadir*) *Muhammad Qasim* *Mutamad Khan* *Afdal Khan* *Islam Khan* *Sad Ullah Khan* *Hamid Tahauri* *Shaykh Muhammad Wazir Quli Muhammad Afdal* *Shaykh Abd ur Rahim Khayrabadi* *Mulla Munira* *Indi Das* (?) *Shaykh Hibat Ullah Munshi* of Prince *Murad Bakshi* *Chantar Bhin Barhman* of *Tahaur* *Shaykh Abd us Samad Jaunpuri* Secretary to *Jafar Khan* *Shaykh Tuli Yar* better known as *Udiraj* (*Munshi* of *Rustam Khan*) *Mulla Abul Fath* entitled *Qabil Khan* *Mirza Muhammad Kizim* *Mulla Abd ul Khalig Panjabi* *Munshi* of *Muhammad Muazzam Shah Alam Bahadur* *Shaykh Inayat Ullah* *Shaykh Muhammad Salih Kanbu* *Ishdad Afghan* *Multan* *Aqil Khan* *Aminat Khan* *Khawafi* better known as *Mirak* *Muhammad Din Ahmad* *Mir Muhammad Rida*

Written in ordinary *Tuliq* The folios are hopelessly confused
Not dated 19th century

No 880

fol 49 lines 15 size 9 × 5¹ 6 × 3¹

A defective and incomplete copy of a modern collection of friendly letters

Neither the name of the author nor the title of the work could be ascertained

The first letter with which the MS opens is addressed to *Maulavi Muhammad Ali* and begins thus

بخدمت مولوی صاحب ودان مولوی محمد علی صاحب

مولوی صاحب دس سال حلقہ نکوسان الحج

Other persons to whom the letters are addressed are *Lalsh*

Kunwar Sen, Lâlah Bindrâban Khwushgû (d A H 1170 = A D 1756),
Lâlah Bihârî Lâl, Nûi Muhammad 'Alîm, Lâlah Mânîk Chand,
Nawwâb Zayn-ud-Dîn Ahmad Khân, etc etc

Written in Nîm Shikastah

Not dated, 19th century

No 881.

fol 121, lines 13 size 9 × 5, 6 × 2½

بهارستان معنی

BAHÂRIS'I'ÂN-I MA'NÎ.

A collection of letters to kings, princes and amîrs with answers from the same, and specimens of official letters, Faimâns, notes, and similar documents, written in Muhammad Shâh's reign (A H 1131-1161 = A D 1719-1748)

Author Partâb Râm Rânâ Nandî, known as Hîrâ La'l bin Pâras Râm Gobind برتآب رام رانا بندى معروف به هیرا لعل بن پارس رام گویند

Beginning —

* بصدوق ، احماک و الو ، اشکار انسا برداری که بعلوم و درت دیدار الح

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works

معدن العوائین در علم عربی و لسانی کدان مالا (توتی کدان مالا ۹)

که بتخلص رس ساگر از ریان ساستر نه بهاکیا برج تصدده ، کردم *

He then adds that he was very strongly requested by his brother لاله کھاندی رای and لاله کھاندی رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâg*, each sub divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A H 1158 = A D 1745

Written in ordinary Ta liq

Dated 9 Dulqa'd, A H 1240

Scribe امر سنگھ

No 882

fol 283 lines 15 size 12½ × 8 8 × 4½

• مسورات انند رام

MANSŪRĀT-I ANAND RĀM

A very interesting and useful collection of the prose writings of Anand Rām

Beginning —

الہی بیکہ مہاس کج مع رہا ا حہ دہا کہ د نڈالں د
حمدت کہ حروف ار اعراب ا انکا عرودہ سندہ بر حہ معلان مسند
الہی •

The author whose poetical *nom de plume* was Mukhlis has already been mentioned in connection with his work entitled مراب الاصطلاح a dictionary of Persian phrases and proverbial sentences See No 810

* In the preface the author tells us that on Tuesday 21 Rabi I A H 1149 = A D 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ahs which he had written to his friends and others on former occasions He therefore collected and arranged them in the present form

Contents The work is divided into six parts each of which begins with an illuminated head piece —

I

fol 1^b-36 Author's letters to the following persons —

I timad ud Daulah Ghin Bahadur Nusrat Jang fol 1^b

Siraj ud Din Ali Khan Arzu fol 2^b 4^a 5^a

To a friend fol 8^a

Miyan Faqir Ullah with the *takhallus* Afrin of Lahaur fol 8^b

Sharaf ud Din Ali with the *takhallus* Payam fol 9^b

I timad ud Daulah Ghin Bahadur Nusrat Jang fol 11^b

Another to the same fol 12^b

Rajah Khwushhal Chand fol 12^b

Siraj ud Din Ali Khan Arzu fol 14^a

Mirza Jawwad with the *takhallus* Saramad fol 15^b

Rajah Bakhtmal Diwan Khalisah fol 16^b

Sharaf ud Din Ali Payam fol 17 •

A friend fol 18^b

Lâlah Shewak Râm, fol 1b

A nobleman, fol 19^a

Sirâj-ud-Dîn 'Alî Khân Ârzû when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol 19^b

Khudâ Yâr Khân Bahâdur Sâbit Jang 'Abbâsî Zamîndâr of Khudâ Âbâd, fol 20^b

Shîr Afgan Khân Bahâdur, fol 22^a

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol 25^a

Sayyid Lutf Ullah, *Mutasaddî* of Khudâ Yâr Khân Bahâdur Sâbit Jang fol 27^a

Mîr Lutf Ullah fol 29^a

Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd ud Daulah, fol 30^b

Qizilbâsh Khân with the *takhallus* 'Umîd fol 31^a

A friend, dated A H 1155 = A D 1742, fol 31^b

Safdar Muhammad Khân, congratulating him for receiving the *Dîwânî* of Lâhaur, fol 33^a

Ahmad Husayn Khân, fol 33^b

Râi Nagar Mul, fol 35^a

A grandee, fol 1b

II

Foll 37^b-55^a *برجانه* Parî Khânah or "The fairy-house"

Beginning —

دنگا رنگ - حمد و ستایش مصوری را که فلم و درس از سواد خط بهر دار

چهره کلداران یرداحتہ الہ *

It is a sort of introduction in praise of a *Muraqqa'* which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc and also some beautiful drawings and portraits. In the conclusion, foll 54^a, 54^b, the author says that he wrote this introduction in A H 1144 = A D 1731, expressed by the chronograms
رہی مروج تصویرها and بی بها مروج ارموز

III

Foll 56^b-67^a A long letter written to the Safawî king of Persia by order of Muhammad Shâh, on the occasion of the former's accession to the throne

Beginning

سر نامه به ام بادشاه ی اس
که یمنس همه سا هر کج کلاهست

سکھنکی نلس معالی نکس و ورو نازگی حمس العاط دلسس ار
 نسیم حمد ورمادرانی اسب *

19

Foll 68^b-134^b ان - Chamanistan
 Beginning -

بعد نک رنگ ا انس حمدستان حمد و سداس او معالی سانه و عر
 د سانه کمترس انام وعر اندد ا محصل بر صفتک نال می نگرد اله *

According to the author's statement in the beginning he wrote
 this work in 1119 = 1746

The work is divided into four *Chaman* each subdivided into
 two *Guldastah* as follows -

Chaman I - First *Guldastah* containing some interesting and
 curious anecdotes and fables fol 69

Second *Guldastah* containing satirical anecdotes fol 80

Chaman II - First *Guldastah* Interesting accounts relating to
 well known persons and events fol 87 Accounts of the following
 are important

Rajah Jai Singh of Anbir fol 87^b

Mirza Muhammad Muqim librarian of Shah Abbas fol 90

Jahan Ara Begam daughter of Shah Jahan fol 90^b

The white elephant of Shah Jahan fol 91^a

Hidayat Ullah calligrapher who meets the author at Shah
 Jahanabad fol 92^b

Rajah Hari Singh the archer fol 94^b

Raj Harkiran fol 95^b

Account of Sati fol 96

Kite flying fol 103^b

Sang i Yadah (a kind of stone which when rubbed produces
 rain) fol 106

Second *Guldastah* description of some trees flowers and fruits
 fol 106^b

Chaman III First *Guldastah* Interesting and useful events
 each of which is narrated under the word بادد fol 115^b

Second *Guldastah* Wise sayings and admonitions each intro-
 duced by the word نکد fol 121^a

Chaman IV First *Guldastah* Witty sayings and accounts
 relating to some persons fol 125

Second *Guldastah* Witty sayings of the author himself on
 some occasions fol 128^a

The date of completion, A H 1159 = A.D. 1746, is expressed by the words *سخت دل سین* in the following line of a versified chronogram, fol 134^b —

چون پایان رسید تاریخش " سخت دل سین نوسه فلم

The *Chamanistân* has been lithographed, Lucknow, 1877

V

Foll 135^b–202^b *عق* Hangâmah-i 'Ishq. The love-story of Kunwat Sundar Sen, of Karnâtik, and Râni Chand Parbhâ

Beginning —

حداودا فلم آسخته روم را چه قدرت که نه نثار یبرائی هندستان

ندای پرداد آلم *

In the preface the author says that in A H 1152 = A.D. 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz., Âizû, Muhammad Qulî Khân, Ma'ni Yâb Khân, with the *talhallus* Shâ'ir, Râo Kîrpâ Râm, Râi Fath Singh and others, went to see the fair of Shâk Madâr held near the tank of Kîshan Dâs, an account of which, he says, he has given in his *دائع و فائغ*. The author then proceeds to say that one night, his sleep being disturbed he asked his Dakhnî servant to relate a story. The servant then related the above story, which says the author, Muhammad Jâ'isî had rendered into Hindî. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A H 1152 = A.D. 1739, is expressed by the words *چند نعمه* in the following versified chronogram at the end

چو این نعمه چند نقاش سوق داین رنگ - بر صفحه تصویر کرد
تحریر یک دل سال اتمام آن فلم و نعمه حدت تحریر کرد

In the conclusion Kîrpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting —

عاجزترین مخلوقات کرنا رام که ای کاش من مردم و این روز سیاه
نمی دیدم می نویسد که این سطره چند که هرگاه بددگان عالی
سرگدانی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را فلمی نموده بودند *

No. 883.

foll 154 lines 17, size $9 \times 5\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{1}{2}$

دستور الانشا

DAS'I'ÛR-UL INSHÂ.

A collection of letters compiled for the author's patron, Fîdâ'î Khân, known as Sayyîd Gulâm Husayn Khân, son of Nawwâb A'zam Khân

Author — Yâr Muhammad Qalandar یار محمد قلندر

Beginning

بنامی آوریدند نور در چشم و روح در جسم که مردم دیده والا نظر در
مکرات الح

The author, who designates himself as Yâr Muhammad Qalandar, see fol 137^a, tells us in the preface that the letters which he had written as a servant of Fîdâ'î Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Alî Wardî Khân and Sirâf-ud-Daulah (A H 1151-1170 = A D 1738-1756). See Rieu iii p 1031^a. Printed in Calcutta, A H 1240

Written in ordinary Ta'liq

Dated 1215 Bengali year

No. 884

foll 72, lines 16, size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{3}{4}$

ریاض المغنسات

RIYÂD-UL-MUNSHA'Â'I.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works, Khulâsat-ul-Kalâm (see Nos 704-706), Gulzâr-ı Ibrâhîm (see No 707) and Suhuf-ı Ibrâhîm (see No 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjahs, chiefs,

relatives friends and other contemporaries The latter portion of the work contains letters written in the name of the compiler's father to friends relatives nobles etc

Beginning with the compiler's preface —

حمد سجد و احصا و ندای لا بعد ولا بعضی حالقی را سراسب که
د اب مکتوبات را بنور قدرت کامله و ... ناله از حاکمۀ عدم بمصطفی و حرد
رساند الح

The compiler Muhammad Ali Tamanna son of Khwajah Ubayd Ullah (in the following copy Abd Ullah) Ta'id Azimabadi tells us in his preface that after the death of his father which took place in the middle of Rajab A H 1206 = A D 1791 he intended to collect all his prose writings just in the same way as his poetical compositions were collected and arranged He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah* He further adds that as the preface to Maulavi Gulam Yahya Khan's Persian translation of the Hidayah was due to the brilliant pen of that holy personage (his father) he made it the Unwan (superscription) of both the *Raudah*

The compiler's introduction is followed by the preface to the Suhuf i Ibrahim of Ali Ibrahim Khan (see No 708) beginning thus on fol 3^a

... اندر اهدم طبع سلم نطق نکند و ندای حصر ناری است
الح

Then follows the preface to the Hidayah beginning —

حمد و ستاس سعاس معنوی را سراوار است که نهایی ناله اندسه
در راه طاعس ارطی کردن الح

[The Arabic Hidayah هداية by Burhan ud Din Abul Hasan Ali bin Abu Bakr ul Marghinani (d A H 593 = A D 1197) is a well known work on Muhammadan law according to the Hanafi school See Loth Arab Cat p 54 G Flügel iii p 202 J Aumer Arab Cat pp 89-91 Haj Khal vol vi p 479 printed at Calcutta A H 1234 A copy of Gulam Yahya's Persian translation of the Hidayah with the present preface is noticed in Rieu i p 23 For other translations see Fthe Ind Office Lib Cat Nos 2590-2594]

In this preface Gulam Yahya highly eulogises the Governor General Warren Hastings and designates him thus

نواب امير الممالك عماد الدوله "گوردر حدل مستروان هستن بنادر
الادب حدل *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of Mullâ, Tâj-ud-Dîn, Mîr Muhammad Husayn and Mullâ Shari'at Ullah, and entitled it *Hidâyah-ı Fârsî* هدایه فارسی. The date of completion, А Н 1190 = A D 1776, is expressed by the words عدایه فارسی بپرایه انعام یامت

An English translation of this *Hidâyah-ı Fârsî* was published by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870

Raudah I.

Letters written in the name of Nawwâb 'Alî Ibrâhîm Khân to princes, leading Amîrs, Rajâhs and others —

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together

To Mirzâ Jahândâr Shâh, foll 6^a–7^a

To Râjah Prân Nath Pandit fol 7^a

To Âsaf-ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hîzabr Jang, fol 7^a

To the Governor-General Warren Hastings, fol 7^b

To Nawwâb Muhammad Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur son of Shuja'-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol 7^b

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur fol 8^a

To Sarfarâz-ud-Daulah Bahâdur, fol 1^b

To Nawwâb Havdar Beg Khân Bahâdur Nusrat Jang Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, foll 8^b–12^b

To Nawwâb Mukhtâi-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol 12^b

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqîm Jang, uncle of prince Jahândâr Shâh, foll 13^a–15^b

To Sayyid Mubârak 'Alî Khân Bahâdur Fîrûz Jang, Nâzim of Bengal and son of Nawwâb Mîr Muhammad Jafar Khân, foll 15^b–16^a

To Khân Khênân Nawwâb Mîr Muhammad Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol 16^b

To Sayyid Hasan Ali Khan Bahadur Bahram Jang eldest son of Khan Khanan Muzaffar Jang fol 17 -17^b

To Sayyid Muhammad Taqi Khan Bahadur Dilwar Jang youngest son of Khan Khanan Muzaffar Jang fol 17^b

To Asad ud Daulah Muhammad Zali Khan Bahadur Bahat Jang son in law of Khan Khanan Bahadur fol 18

To Nawwab Sayyid Bandi Ali Khan Bahadur second son in law of Nawwab Khan Khanan Bahadur fol 18

To Nawwab Khan Zamin Bahadur Nadir Jang better known as Nawwab Shuja Quli Khan son of Nawwab Munir ud Daulah deceased of Shah Alam's time fol 18

To Nawwab Abbas Quli Khan Nusrat Jang youngest son of Nawwab Munir ud Daulah Nadir Jang fol 19

To Sultan Daud Mirza son of Shah Sulayman Husayni of Persia fol 18

To Adud ud Daulah Sayyid Muhammad Khan Shir Jang Kirmani fol 19^a

To Nawwab Amir Khan Mahabadi son of Khan Alam Nawwab Baga Ullah Khan Nemat Ullah fol 20 -20^a

To Mukarrim ud Daulah Sayyid Muhammad Khan Hahmat Jang of Jahangir Nagar fol 20^b

To Khan Jahan Khan Jasarat Jang governor of Hugli fol 18

To Mirza Gulam Husayn Khan Sabit Jang fol 21

To Sayyid Culam Husayn Khan son of Nawwab Hidayat Ali Khan Asad Jang of Dihli fol 18

To Tafaddul Husayn Khan wakil of Nawwab Asaf ud Daulah fol 18

To Hasan Rida Khan of Murshidabad grandson of Mahabat Jang fol 21^b

To Mirza Muhammad Kazim Khan son in law of Hasan Rida Khan Murshidabad fol 18

To Mir Muhammad Sa'id Khan Tabi Tabi brother of Nawwab Mukhtar ud Daulah fol 22

To Khwajah Ayn ud Din Khan fol 18

To Mirza Muhammad Khalil Isfahani wakil of Dulfagar ud Daulah Nawwab Najaf Khan fol 22^b-23^a

To Hakim Shifa'i Khan physician to Asaf ud Daulah fol 23

To Hakim Athar Ali Khan Azimabadi fol 23^b

To Muhammad Husayn Khan Azimabadi son of Zahir Husayn Khan fol 24

To Barq Andaz Khan through Nawwab Wajd ud Daulah fol 18

To Mirzâ 'Atâ Beg Khân Kâbulî of A'zamgarh, fol 24^b

To Makramat Khân 'Azîmâbâdî, fol 24^b

To Shâh Gulâm 'Alî Sâhib, fol 1^b

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihlî, entitled Malik-ush-Shu'arâ, fol 25^a

To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol 25^a

To Mirzâ Muhammad Muhsin Jahângîr Nagârî, fol 25^a

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol 25^b

To Mahârâjah Dhnâj Mâdho Râo Sindhiyah, fol 26^a

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol 26^a

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol 40^a, Shîr Jang), ruler of Nepâl, fol 26^b

To Mahârâjah Mûdhâjî Bhonslah ruler of Orissa and Nâgpûr, fol 27^b

To Mahârâo Râjah Bishan Singh Bahâdur, fol 1^b

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol 28^a

To Mahârâjah سر یب سنگه (*sic*) Bahâdur, Râjah of Bundelkhand, fol 28^b

To Mahârâjah مہدو بخت سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol 29^a

To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpî, fol 1^b

To Râjah ہندو ساہ (*sic*) Bahâdur Dilâwar Jang, fol 29^b

To Râjah Siwâjî راول بہادر (*sic*) Dakhnî, fol 29^b

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll 30^b-34^a

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ'-ud-Daulah, fol 34^a

To Mahârâjah Himmat Bahâdur Gushâm, fol 34^b

To Mahârâjah Sundar Singh, Dîwân of Mubârak-ud-Daulah, the Nâzîm of Bengal, fol 1^b

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipîhdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb Âsaf-ud Daulah, fol 1^b

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol 35^a

To Râjah Chat Singh (of Banâras), who, on declining to obey the orders of the Governor General Warren Hastings, was deposed in A H 1196 = A D 1781, foll 35^a-36^a

To Rajah Muhp Narayan Singh the successor of Rajah Chait Singh fol 36^a

To the brother of (in the following copy, fol 56^a the Rajah) Debi Singh ruler of Purneah fol 36^b

To Ahliya Bai (the wife of Khande Rao, the son of Malhar Rao Holkar of Indore) fol 1b

To Sarati Bai fol 37^b

To Rani Gulab Kunwar wife of Rajah Balwand Singh Rajah of Banaras fol 1b

To Rajah Bujhraj treasurer of Asaf ud Daulah fol 3b

The concluding portion of this *Raudah* contains letters addressed to some European Officials friends relatives etc none of whom is mentioned by name

Raudah II

Letters written by the compiler's father to leading Amirs friends and relatives —

To Mubarak ud Daulah Sayyid Mubarak Ali Khan Firuz Jang fol 43^b

To Khan Khannan Mir Muhammad Rida Khan Muzaffar Jang fol 43-45

To Maharajah Nand Kumar Rai Naib of Mir Muhammad Ja far Khan whose son Najm ud Daulah was the Subahdar of Bengal fol 45

To Nawwab Ali Ibrahim Khan Nasir Jang fol 50^a-52

To Maharajah Sundar Bhao fol 52

To Khanjahan Khan Jasarat Jang in charge of the Hugli Fort fol 52^b

To Abbas Ali Khan with the *talhallus* Maftun son of Nawwab Ihtiram ud Daulah and brother of Mir Muhammad Ja far Khan fol 1b

To Rida Quli Khan Kirmani fol 1b

To Karam Ali Khan Murshidabadi a descendant of Nawwab Mahabat Jang fol 53 [Karam Ali Khan is the author of a detailed history of Bengal from Nawwab Ali Wardi Khan Mahabat Jang to A H 1186 = A D 1772 see No 699]

To Ibtisam Ali Nazir of Munni Begam wife of Nawwab Mir Muhammad Ja far fol 53^b

To Haji Saadatnand Khan Nazir of Nawwab Mubarat ud Daulah fol 1b

To Shrykh Khayr Ullah Sarhindi fol 54^a

To Haji Ahmad Ali with the *talhallus* Qiyamat of Azimabad fol 54^b

To Khâdim Husayn Khân Azîmâbâdî, fol 16

To Hakîm Sayyid Shâh Muhammad Fasîh 'Azîmâbâdî, fol 55^a

To Shâh Muhammad Ajmal Ilahâbâdî *Sajjâdah Nashîn* of Shâh Afdal Ilahâbâdî fol 55^a

To Tafaddul Husayn Khân, who, as an ambassador of Asaf-ud Daulah, was then in Calcutta fol 55^b

To Mîr 'Abd-ul-Rahîm Khân, Munshî of Munnî Begam fol 16

To Mirzâ 'Askarî 'Azîmâbâdî fol 56^a

To Shaykh Qudîat Ullah 'Azîmâbâdî an influential merchant, fol 56^b

To Sayyid Afdal 'Alî Khân, son of Sayyid Fadl 'Alî Khân son of Nawwâb 'Alî Rustam Khân, fol 16

To 'Abd ur-Rashîd Khân 'Azîmâbâdî foll 57^a

To Hâjî Raushan 'Alî Murshîdâbâdî, fol 16

To Mîr Qamar-ud Dîn, with the *talhalls* Minnat, of Dihlî, entitled Malîk-ush Shu'arâ, pupil of Mir Shams ud Dîn Faqîr 'Abbâsî fol 58^a

To Shaykh Alî Bakhsî with the *talhalls* Maftûn, of 'Azîmâbâd fol 16

To Khwâjah Amîn ud-Dîn, with the *talhalls* Amîn, of 'Azîmâbad, fol 58^b

To Mirzâ Mazhar 'Alî Murshîdâbâdî teacher of Nawwâb Mubârak-ud-Daulah fol 16

To Hâjî Muhammad Sâhib brother's son of Khwâjah Muhammad Wâjîd entitled Fakhî-ut-Tujjâi fol 16

To Khwâjah Lutf Ullah son of the aforesaid Fakhî ut-Tujjâi, fol 59^a

In the name of the aforesaid Khwâjah Lutf Ullah to Hâjî Muhammad Sâhib, fol 16

To Khwâjah Afdal Ullah, better known as Khwâjah Afzûn, foll 59^b-67^a

To Khwâjah Asad 'Alî son of Khwâjah Afdal Ullah foll 67^a-68^a

To Khwâjah Gulâm Husayn, sister's son of Khwâjah Afdal Ullah foll 68^a-68^b

To Khwâjah Muhammad Hayât, fol 68^b

To Munshî Râi Sarat Singh (in the following copy, fol 112^b Sarb Sukh) 'Azîmâbâdî, fol 69^a.

To the son of the aforesaid Râi, fol 16

The remaining portion, foll 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name

It is to be noticed, that the names of some addressees are followed by the word 'deceased, meaning that they were dead at the time of the compilation of the work

Written in careless Ta liq

Dated 8 Dulhijjah A H 1251

Scribe سید محمد

No 885

fol 118 lines 16 size 9×6 $7\frac{1}{2} \times 4$

The same

Another copy of the Riyad ul Munsha at beginning as above

The preface to the Suhuf i Ibrahim found in the preceding copy is wanting here

Written in a careless Ta liq

Dated A H 1271

The seals and notes of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurdhid Nawwab are found at the beginning and end of the copy

No 886

fol 297 lines 21 size $14\frac{1}{2} \times 8\frac{3}{4}$ $10 \times 5\frac{1}{2}$

طلسات خیال

TILISMÂT-I KHAYÂL

A large collection of letters addressed by the author to the emperor Shah Alam Wazirs Amirs distinguished persons and friends together with models and specimens of various official forms and documents forms of letters intended for all classes of society description of feminine charms riddles etc edited by the author's son

Beginning —

سواد دندہ معنی کلکوئے عارض سخن حمد بہار بیداری گلش

نوروز نسب الحج

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose writings of his father Lalah Kewal Ram and edited them in the present form A H 1199 = A D 1784 by prefixing a short preface and dividing the work into the following seven sections called *Tilism* —

طَلَسْمِ اَوَّلِ مُسْتَمَلِدِ عَرَايِصِ وَ صَحَايِهِ ، که نکاتِ حضرتِ اعلیٰ خافایی طَل
 سنجایی و وزرای نامدار و امرای کامکار و دولتمندان عالیشان
 دِوالمُجِدِّ وُ الاحسان در پندیده ، و مدارکنداده ، و مودوده ادد *

طَلَسْمِ دُومِ مَسْعُورِ بِنَمَائِشِ حَسَنِ طَلَمَ ، و حَسَنِ اِرْسَالِ و حَسَنِ رَسَدِ که
 از خانه ، بزرگانِ روزگار و خود بدوستانِ مرفومِ مودوده ادد *

طَلَسْمِ سَومِ مَدَنیِ بَر مَکَاتِدِ ، صَا حَ ، اَسَالِکِ شُوفِده و سَعَارِشِ دَامِجَاتِ
 و دَسَ ، آوِیرِ مَلَزَمِ ، و دَرِیغِ مَلَاوَاتِ بَر زَکَانِ رَمَانِ و اَعْبَانِ
 دُورَانِ و تَعْرِیهِ ، دَامِجَاتِ اَسَ *

طَلَسْمِ حَمَارِ مَتَمِشِ بَر مَکَاتِدِ و صَا حَ ، سَمَاتِ مَعَامَلَاتِ مَالیِ و مَلکیِ
 اَسَ *

طَلَسْمِ بِدَجْمِ مَحْتَویِ بَر بَعْضیِ اَسْنَادِ و اَلْعَابِ اَسَ *

طَلَسْمِ نِیمِ بَر مَدَائِجِ و نَعْرِ و سَرَادَائِیِ مَحْذُوفِ اِشْتِمَالِ دَارِدِ *

طَلَسْمِ هَفْتَمِ مُسْتَمَلِ بَر بَعْضیِ فِصَائِدِ و مَدَعِ ، و صَعَابِ و عَرَلِکَاتِ و مَعْمَلَاتِ
 اَسَ *

Almost all the headings are omitted The tract on feminine charms, entitled *مرآت العمال*, and written in imitation of Sâ'ib's tract on the same subject and of the same title, begins thus on fol 259^b —

ای آفتاب روی ترا محسّر آئنده رحسار همکوماه ترا احترا آئنده

The seventh *Tilism* on Qasâ'id, riddles, etc begins on fol 294^a

Written in ordinary Ta'liq

Not dated, 19th century

A note in the handwriting of the donor, showing the date of receipt of the MS, 11 Rabi' I A H 1280, is found on the title-page

No 887

foll 121 lines 15 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

حدیقه انشاد

HADĪQAT-UL IRSHĀD

A work on the art of letter writing with forms of addresses suitable for all classes of society and phrases applicable on suitable occasions etc etc in prose and verse

Author Muhammad Sadiq poetically surnamed Akhtar محمد آکثر
ماں اں حسن ناختر

Beginning —

ناسی سانس بدائع نگاری گام و علم الہی

The author a native of Bengal wrote this work by the desire of Nawwab Muhammad Ali Khan Bahadur Sipahdar Jang in A H 1226 = A D 1811 His contemporary biographer the author of the *Siya* p 63 says that Qadi Muhammad Sadiq Khan with the *lakhtas* Akhtar belonged to the Qadi family of Hughli near Calcutta. He spent a long time at Lucknow under the patronage of Gazi ud Din Haydar (A H 1229-243 = A D 1814-1827) who honoured him with the title of *Malik al-Shi*. He died at Lucknow after the Mutiny. The works written by him are *Nur al-Ans* صبح ماں *Ma'amad* حدرد - نور الانشاء *arduy* ربحہ and *Dun* ناری بقود الحكم

Written in fair Taliq most probably by the author himself as would appear from the colophon

No 888

foll 85 lines 21 size $9\frac{1}{4} \times 6$ 7×4

رمعات اولاد حسن نگاری

RUQA'ĀT-I AULĀD HASAN BUKHĀRĪ

The letters of Sayyid Aulad Hasan ul Bukhari ul Qannaujī edited and collected by Fadl ur Rahman سعد الاولاد حسن البخاری القنوجی
صل الرحمان

Beginning —

حمد حلیل و مدنی حمدل مران مدنی ندرت نگار قدرت را کہ نک

گردش و علم الہی

In the preface the editor Fadl-ul-Rahmân says that he collected these letters in A H 1249 = A D 1833 and divided them into three classes (*Majlis*), as follows —

fol 2^b مجلس اول در مکتوبات مطوله

fol 42^b مجلس ثانی در نامحبات

fol 71^a مجلس ثالث در رفعات

Written in ordinary Ta'liq

Not dated, 19th century

No 889.

fol 130, lines 13 size $10\frac{3}{4} \times 6$, $7\frac{3}{4} \times 4$

نوادیر المجمع

NAWÂDIR-UL-MAJÂMI.

A collection of letters and specimens of refined prose-compositions

Author Mahtâb Râi Pandit, with the poetical *nom de plume* Miskîn
مکتب رایی بنادب المصاحم به مسکین

Beginning —

سکروسائی طوطی رنگین نال شیرین معال زبان بدمساری بنای عالم

نواریسہ، الحج

The author calls himself a pupil of Pandit Lachhmî Râm. The work, divided into four sections, consists of detached prose-pieces, letters written by the author himself to his friends, letters written by the author at the request of his friends, official letters, etc

Written in ordinary Ta'liq

Not dated, 19th century

No 890.

fol 14, lines 10, size $9 \times 5\frac{3}{4}$, $7 \times 4\frac{1}{4}$

A very modern collection of a few short letters, addressed to parents, relatives and friends

Beginning —

مدتہ برحق کعبہ مطلب دامد طلال، احلالہ - آداب و تسلیم و

تعظیم، الحج

The collection is preceded by some versified مناجات in Persian
 Written in careless *la liq*
 Not dated 19th century
 The copy is in a damaged condition

PROVERBS, RIDDLES AND LOGOGRIPHS.

No 891.

foli 42, lines 13, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{1}{2}$

انیس العشاق

ANÎS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets

Author Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmî

حسن بن محمد الملک ، نا السرو ، المـ، تهرناالرامی *

The MS is defective at the beginning, and opens abruptly thus —

... دسه ، تصوو ، داد و صدقه این یک را بر مور کنه
آسمانی موشخ کرد ابد و تده ، تحباب بروصه معدس آن سیدی که لوامی
رساله ، دهکم انا افصح از فروش بر عرش کشدد *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasîr-ud-Dîn Tûsî, during the reign of Sultân Uways of the Îlkhânî dynasty (who reigned A H 757-776 = A D 1356-1375)

The date A H 826 = A D 1422, assigned by Hâj Khâl vol i p 487, to the composition of the work seems to be erroneous Hâj Khâl vol iii p 21 assigns a still later date, viz A H 878 = A D 1473, to another work of Râmî, also dedicated to Sultân Uways, namely, a commentary on Rashîd-ud-Dîn Watwât's حدائق السحر, comp Ethe, Bodl Lib Catalogue, No 1340, Rieu Supplement, p 268^b, No V, W Pertsch, Berlin Catalogue p 85, No 1, Rosen, Persian MSS, p 284, No 4

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows —

- 1 در صلب مو hair fol 4^a •
- 2 در صلب حنس forehead fol 7^b
- 3 در صلب ابرو eyebrow fol 8^a
- 4 در صلب چشم eye fol 10^b •
- 5 در صلب مژه eyelash fol 13^a
- 6 در صلب رو face fol 13^b
- 7 در صلب خط down fol 13^b
- 8 در صلب حال mole fol 18^b
- 9 در صلب لب lip fol 20^b
- 10 There is a lacuna after fol 22^b and the earlier portion of the chapter on teeth در صلب دندان is missing
- 11 در صلب دهان mouth fol 24^a
- 12 در صلب ریحدان chin fol 23^b
- 13 در صلب گردن neck fol 27^a
- 14 در صلب بر breast fol 27^b
- 15 در صلب ساعد fore arm fol 28ⁱ
- 16 در صلب انگست finger fol 29ⁱ
- 17 در صلب قد figure fol 30^b
- 18 در صلب میان waist fol 33^a
- 19 در صلب ساق (wrongly written here قد instead of ساق) leg fol 34

For other copies see G Flügel i p 414 Rieu ii p 814 Ethé Bodl Lib Cat No 1339 Ethé Ind Office Lib Cat No 2035 Rieu Supplement p 268 W Pertsch Berlin Cat 8, 2 E C Browne Camb Univ Lib Cat p 273 Lithographed with the حواص الحیوان of Muhammad Taqī Tabrizī Persia A II 1279-1283 Translated and annotated by Cl Huart Anis el ochchāq Traité des termes figures relatifs a la beauté par Chercfeddin Ramī in Biblio theque de l'école des hantes études fasc 25 Paris 1875

Written in fair Nasta'liq

Not dated 19th century

No. 892.

foll 86, lines 11-14, size $11\frac{1}{2} \times 7\frac{3}{4}$, $7\frac{3}{4} \times 4\frac{1}{2}$

شَبَستانِ نُکَا، و گلستانِ لُغَا

SHABIS'I'ÂN-I NUKÂ'I' WA GULISTÂN-I LUGÂ'I'.

A curious work containing a collection of conceits in the form of puns, in prose and verse

Author Fattâhî فتاحی

Fattâhî, whose original name was Muhammad Yahyâ Sibak شیبک، also adopted the *taḥhallus* 'Tuffâhî تعافی, K̲humârî کُهماری and Asîârî اسراری. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A H 807-850 = A D 1404-1446). He died in A H 852 = A D 1448. See Habib-us-Siyar vol III, Juz 3 p 148, and Taqî Kâshî, Oude Cat p 19. Another of his works is Husn wa Dîl, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl Lib Cat No 1343), has been translated into English by W Price, Husn oo dil a pleasing allegory, etc Worcester, London, 1828 (see also R Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol 118, No IV, Vienna 1889, and H Ethe Neupersisch Litteratur in 'Grundriss der iranischen Philologie,' vol II, p 334 1896-1897).

The present work, also styled شَبَستانِ حِیال or شَبَستانِ نَکات, is noticed in Rieu II, p 741, G Flugel, vol I, p 587, Ethe, Bodl Lib. Cat No 1344, Ethé, Ind Office Lib Cat Nos 2037-2039, W Pertsch Berlin Cat p 986, Fleischer, Cat Lips p 399, A F Mehren, p 31, Wiener, Jahrbucher, vol 64, Anzeigeblatt, p 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus —

... . ار روحان روح بدوب صلی الله علیه و سلم نوئی بدرون دل

ار با فتاده رسد و قبول طرح این نسخه برای روایه رو نمود الح *

The work is divided into eight *Bâb* each subdivided into several *Fasl*, as follows —

Bâb I, on fol 2^b, in five *Fasl* الباب الاول فی الامثال و الامثال

Bâb II, on fol 13^a in three *Fasl* الباب الثاني فی ذکر الملوك و اعوانهم

Bâb III, on fol 19^a in four *Fasl* الباب الثالث فی العلم

Bab IV on fol 26^a in three *ʿas* الباب الرابع في ذكر الرهاد والعناد

Bab V on fol 29^b in five *Fasl* الباب الخامس في طبايا والاختلاف

Bab VI on fol 40^b in four *Fasl* الباب السادس في الكتب والعرف

Bab VII on fol 49^b in ten *Fasl* الباب السابع في الادب

والادب

Bab VIII on fol 71 in four *Fasl* الباب الثامن القواعد المنقولة

The first chapter of the *Shabistan* i *Nulat* has been edited with Turkish commentary (German translation and notes by H. Ethe Leipzig 1868). A commentary on the entire work composed by Hajī Muḥammad Bahram ibn Akhwand Mullazādh known as Mullazādh i Mulla Gīyās ud Dīn لا حول ولا قوة الا بالله and dedicated to Abul Muzaffar Sayyid

Abd ul Aziz Bahadur Khan is noticed in Ethe Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hajī Muḥammad Bahram (deceased) لا حول ولا قوة الا بالله and dedicated to Abul Muzaffar Sayyid (see fol. 79^b).

The text is followed by a commentary on the Arabic version in the work fol. 80-86 beginning thus —

لو هدم الصادق سد السداد الم سداد يفتح سن من مله استي
اسب هدم رداي كرس اسب سد استعكا اس حرسب الم

Written in fair Taḥqīq by Sayyid Ahmad. The colophon of the text is dated Banāras 12 Shawwāl A. H. 1241 and that of the commentary also Banāras 1 Rāmādān A. H. 1241.

No 893

fol. 89 lines 14 size 9 × 5 6 × 3

تجمة سلطاني

TUHFAH-I SULTĀNĪ

A collection of Persian and Turkish proverbs

Author Muḥammad Ibrahim bin Zayn ul Abidin Naṣirī محمد

انوار محمد بن زين العابدين نصري

Beginning —

حمد بجمال و سداب بجمال مالک الملک - الحال اسراس الم

In a wordy preface the author tells us that he wrote this work for Sultân Husayn whose name is introduced thus after a series of honorific titles occupying four pages

شَهِيدِ شَهِسْ طَائِرِ وِ مَآذِ دِهْ حَکَمَاسَ سَاسَ سُلْطَانِ حَسَنِ طَلِ اللّٰه

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter ا, are followed by the collection of Persian proverbs under the same letter

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A H 873-911 = A D 1468-1505), the well-known royal scholar and patron of learning

Written in fair Nasta'liq with an illuminated head-piece

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Khwurguld Nawwâb of Patna are found at the beginning and end of the copy

No 894

fol. 68, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$ $6\frac{1}{4} \times 2\frac{3}{4}$

رسالة معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs

Author Husayn bin Muhammad ul-Hasanî بن محمد الحسنی

Beginning —

بنام آنکه از تالیف و ترکیب معما می دان را داده تربیه
... اما بعد معروض آنکه بدر حدیث حسن بن محمد الکسلی را

چند معما بود النعم *

The author, who in the colophon to the present MS is called میرزا بن المصنف بالشعری, was a native of Nîshâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A H 904 = A D 1498. The author is better known as امیر بن معما بنی نیشابوری. See Rosen, p 123. See also Habîb-us-Siyar, vol III Juz 3 p 340. Comp also Hâj Khal vcl v, p 638, Rieu II p 650. W. Pertsch, p 117, Ethic Bodl Lib Catalogue, No 1353-1356, Garcin de Tassy, Journal

Asiatique 1847 vol x p 357 A commentary on the work by the author's pupil Sadiq Pukni is noticed under No 213 and Ethe Bodl Lib Catalogue No 1356 A Turkish commentary by Sururi is mentioned in Rieu *loc cit*

Some folios after the first are missing

Written in Nim Shikast with marginal notes throughout

Dated 12 Muharram A H 1096

Scribe علام محمد بن عبد الوهاب الصدقي الدملوي

The seals of Nawwab Sayyid Vilayat Ali Khan and Khwurshid Nawwab of Patna are found in several places

No 895

fol 81 line 15 size $10\frac{1}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 2\frac{1}{4}$

The same

Another copy of Husayn bin Muhammad's treatise on riddles and logographs beginning as above

The original treatise is preceded by Muhammad on the ninety-nine names of God and begins thus —

الله — تسبب حد حامه ارقام الله دم رن ناد رن دارد نكاه

The copy is full of marginal notes

Written in a careless Indian Ta liq

Not dated 19th century

No 896

fol 60 lines 15 size $7\frac{1}{4} \times 4\frac{3}{4}$ $5\frac{1}{4} \times 3$

The same

A very much damaged and defective copy of Husayn's riddle beginning as usual

The first six folios are written in fair Nasta liq and the remaining in ugly Ta liq

Copious marginal notes throughout the copy

Not dated 19th century

Scribe ساء عبد الله

No 897.

foll 102 lines 17, size $6 \times 3\frac{1}{2}$, $5\frac{1}{2} \times 3$

حام خم

JÂM-I JAM.

A commentary on Husayn bin Muhammad's treatise on riddles.

Commentator Rûp Kishore Sâqî son of Râi Nawal Kishore

روپ که در سامی ولد رای نول که ور

Beginning —

ای معمای حکم ، تو طبعه در تراز مسمی و صبح و سوزده

. اما بعد گذارش ، مدداید مدده روپ کشور سامی واد رای نول

کسور . که پیش ازین بحال سال سرج رساله های کبری و صغری

السم *

In the preface the commentator a Hindû Kâiyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رسالة کبری and رسالة صغری of 'Abd-ur-Rahmân Jâmî. He then mentions several works on riddles as his sources, particularly the commentary by Muhammad bin 'Alî البوداکي. He adds further that he wrote this commentary at Nawwâb Ganj in Bareilly of which place he was the *Taksildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A H 1249 = A D 1833.

The commentary itself begins thus —

بنام آنکه ار تالوده ، و ترکند ، در حمد و بعب که فاتحه کلام

اسب العاط معما و ناله ، و ترکند ، و تسند و تدبیل و تکمیل و تخصص

و تخصص و اسعاط که از اعمال معمای اسم ، الهم *

The text is indicated by the letter م and the commentary, by ح

An alphabetical index of the names on which the Mu'ammâs are written is given at the beginning of the copy

Written in fair Nasta'liq

Dated Lucknow, 14 Jumâdâ I A H 1263

Scribe عمرال لال کول

No 898

foli 36 lines 15 size 7 $4\frac{1}{4}$ $4\frac{1}{4} \times 2\frac{1}{4}$

شرح معما

SHARH-I MU'AMMÂ

A commentary on the معماى متوسط of Jamî (see No 180 xii)

Beginning —

الف حمد و ستاس حرم كاسارى اكه دات نا حلالس ار سمب
دسته و حلال دل حرد معراس *

The commentator does not reveal his name but from the words فدس سره added after the name of Jamî it is evident that it was written after Jamî's death which took place in A H 898 = A D 1492. The work is dedicated to Abd Ullah Bahadur Khan ابو العارى عند الله بادر خان.

Written in learned Nasta'liq with a small illuminated head piece

Dated Jumada I A H 998

No 899

foli 184 lines 19 size $10\frac{1}{4} \times 5\frac{1}{4}$ 8 + 4

جامع التمثيل

JÂMI'-UT TAMSÎL

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs

Author Muhammad Ali Jabalrudî د علي حبل رودى

Beginning —

ستاس حرد و ستاس تعدنى متلى اسرد كه ناملى دلکسالى
الح *

We learn from the preface that the author came to Hyderabad in A H 1054 = A D 1644 in the time of Sultan Abd Ullah Qutub Shah and was admitted to the literary assemblies held by the Wazir Shaykh Muhammad ul Khatun in one of which the collection of Turkish proverbs made by order of Shah Abbas was highly spoken

of This incident induced the Wazîr to wish to have a collection of Persian proverbs and he asked the author to compile one Hence the present work

The proverbs are alphabetically arranged and each letter forms a *Fasl*

A copy of the work is noticed in *Rien* ii p. 773 A very similar work of this author, entitled *امثال معناه*, but with a different preface is noticed in the Catalogue of the Bûhai Lib vol i p 211 Lithographed in Teheran A H 1285 and 1302 See *Mélanges Asiatiques* vol v p 522

A collection of Persian and Hindûstânî Proverbs, with English equivalents has been published by Thomas Roebuck Calcutta, 1824

Written in ordinary Nasta'liq

Not dated, 18th century

No. 900

fol 255 lines 11 size 12×7 , $7\frac{1}{4} \times 4$

The same

Another copy of Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tamsil* beginning as usual

Written in Nasta'liq

Dated Teheran A H 1241

Scribe محمد محمادی

No 901

fol 51 lines 13 size $8\frac{1}{2} \times 5$ 6×3

مجمع الامثال

MAJMA'-UL AMSÂL.

An extract from Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tamsil* beginning as usual

سپاس بحد و ستايس بحد الم *

The anecdotes explanations illustrations, etc, found in the original work are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged like the original in alphabetical order

Written in fair 'Ta'liq

Not dated, 19th century

No 902

fol 262 lines 16 size $9\frac{1}{4} \times 6\frac{1}{4}$ 7×4

صفت کائنات

SIFAT I KÂ'INÂT

A collection of choice examples consisting of rhetorical descriptions and figurative speeches arranged according to the objects described

Author Sîval kuti Mâl poetically surnamed Warastah سنالكوتى
مل الا حاسى نه وارسته

Beginning —

حمد سخن افرونى كه دلهى صاب ناطقان ا صه الصفا گرداننده

الح *

The work itself begins thus with a rhetorical description of
الح بسم الله on fol 3^b —

الح نكس كلامى نه ص بسم الهى اسب كه حس اعار امير

اعار حس الح *

The author who does not give his name has already been mentioned in connection with his work *مطالع السعرا* (see Nos 812-813) The title of the work and author's name are thus endorsed on the title page صفت کائنات سنالكوتى مل وارسته

The date of composition of the work given in the preface is
A H 1171 = A D 1757

Comp Rieu in p 1006 and 1024 where the work is called صفت کائنات which seems to be a more appropriate title Edited with marginal notes by Dinadaval and Dhanpat Prasad Lucknow 1878

Written in ordinary Nasta'liq

Dated 5 Jumâda II A H 1235

Scribe اسى برصاد

No 903

fol 254 lines 14 size $9 \times 6\frac{1}{4}$ $7 \times 3\frac{1}{4}$

The same

Another copy of Warastah Sifat i Kâ'inat beginning as above
There is a lacuna after fol 9 and the last four lines on fol 8^b

and the first nine lines on fol 9^a of the preceding copy are wanting here

Written in fau Ta liq

Dated A H 1200

Scribe مولی لعل

A seal, bearing the inscription اسد الله العالی, and dated A H 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâlib, who died in A H 1285 = A D 1859 (see No 441)

No 904.

fol 47, lines 12 size 7½ × 6, 5½ × 3½

رساله معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs

Author Nâsiri 'Alî ul-Husaynî ul-Asgarî الاصغر علی الحسینی

Beginning —

حمد منکدم خداوندی را که علم اسما بآدم تعلیم نمود سبح *
 عالم امام

The author wrote this treatise at the request of one Gulâm Imâm

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logograph fol 2^a sent a riddle to the author which he received through his friend Shaykh Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse

بلبل ما را هوای گلشن است گفته ام سه بار نامش روشن است *

It is worked out on the margin thus —

ار بلبل هزار خواسته شده تروافاً و ار هزار حور، ع و لعط گلشن که
 چهار حور، دارد نه مناسب خار عصر بتربیب طبعی هوایس حور،
 دوم ناسد که ل بلبل و چون لعط ام سه دودب نگویید مجموع علام امام
 محمول آید *

In the colophon dated Kanpur Dulhijjah A H 1268 the scribe Waris Ali Sayid وارى على سیدی mentions the author in the present tense. The colophon fol 32 is followed by an appendix supplied by the scribe in praise of the work and contains some riddles and logographs. It begins thus —

دعا دان شد سجده دانی دعا دان کدور معانی دیکو دادند که حل
و بعد دعرو معما ده امریست الم *

Written in fair Nasta liq with occasional marginal note. The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khurshid Nawwab are found at the beginning and end of the copy.

SCIENCES.

ENCYCLOPAEDIAS

No. 905.

foli 183 lines 13, size $8\frac{1}{2} \times 5$, $5\frac{1}{2} \times 3$

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science

Author Giyâs-ud-Dîn 'Alî 'Imrân bin 'Alî Mîrân ul-Husavni ul-Isfahânî عياث الدين على بن علي ميران الحبيبي الاصفاهاني (who flourished in the seventh or eighth century of the Hîjrah)

Beginning —

سراوار ستايس و پاس مددعى اس كه بافتصاى داتى

The work is divided in ten *Fasl*, twenty *Asl*, four *Natâ'ih* and a *Khâtimah*, treating of natural philosophy meteorology, as vapours, rain, winds, thunder, shooting stars etc, mineralogy, botany, physiology, psychology and anatomy

For other copies see Rieu, II p 439, W Pertsch, Berlin Catalogue, p 372 Ette, Bodl Lib Catalogue No 1456 Ette. Ind Office Lib Catalogue, Nos 2173-2174

Written in ordinary Ta'liq

Not dated, 19th century

The folios have been placed in new margins

No 906

fol 384 line 35 size $10\frac{1}{4} \times 8\frac{1}{2}$ $11 \times 7\frac{1}{2}$

دُرَّةُ التَّاجِ لَعَرَةُ الدُّبَّاجِ

DURRAT-UT-TÂJ LI-GURRAT
UD-DUBÂJ

A good and well written copy of a vast encyclopaedia of philosophical sciences

Author Qutb ul Din Mahmud bin Mas'ud bin Muslih ush Shīrāzī قطب الدین محمود بن مسعود بن مصلح الشیرازی

Beginning -

اگرچه بن صغیر اناست کلاس حاضر اصحاب بواسطه بوسنده نسبت
که بعد حلال بودند صف کمال الوهف سک سواش نعم بی
بهانک الح

Qutb ud Din Shīrāzī the most eminent disciple of Khwafah Nasir ud Din Tusī (A H 672 = A D 1274) and according to Taqī Auhadī fol 383 the sister's son of Shāykh Sādī was born in Shīrāz A H 634 = A D 1236 Besides the present work he wrote several others mostly in Arabic on philosophy medicine and astronomy see Brock n p 212 He died on Sunday 17 Ramadan A H 710 = A D 1310

Pegarding the word Dubāj in the above title Dr Rieu p 434 informs us that Amīrah Dubāj was the hereditary title of the Ishaqawand or Ishaqiyyah princes of the Bavah Ias or Western Cilan whose capital was Fumrān and for one of whom the Durrat ut Taj was composed According to the preface in our copy Dubāj for whom the author wrote the work was the son of Fil Shāh bin Rustam Shāh His name is introduced thus fol 2 -

سهر نا معظم سلاطین حدل ردنام ~ د عهد اسکند رب سمس
الدنیاء والدین محمد الملوک السلاطین فامع الکفر المسرکین فاهر الحواح
المدمردین معنی العدل فی العالمین مظہر الحق بالفرائض المتخصص
بغائب اب العالمین دباج بن السلطان السعد حسا الولوء الدس فیلساء
بن الاما المعظم الدس سم بن دباج *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus

دوباج بن فلساه بن رستم بن دوباج بن خدلو بن شرو ، الدوله بن
سلطانسا بن دوباج بن ادكن بن - سكون بن فنا خسرو بن ابى نصر بن فنا - سرو
بن ابى سجاج بن ادكن بن فنا - سرو بن ادكن بن دوباج بن حدسى بن
خالو بن سريسان بن اسحق بن سلم بن قابوس بن تورج بن حسس بن شهر
نران و نرور بن دلاس بن نرسى بن هرمز بن اردشهر بن فردوز بن نرسى بن
كردك بن دنگن بن دلاس بن بهرام بن شاپور بن اشك بن اشك بن اشك
بن دارا بن بهمن بن اسعد بن كسلسه ، بن لهراسه ، بن كستى بن
كدياد بن كدومر بن كى كسلسه ، بن حاشر بن عوص بن - م بن حميد بن
كاؤوس بن موصه ، بن مروال بن هوسك بن سنامك بن كدمرت بن
امم بن لاؤد بن ارم بن سام بن نوح بن نهم بن ملك بن متوشاخ بن
احدوح و هو ادريس العدى عليه السلام بن يارد بن هانبل بن فسان بن
ابوس بن شرو ، بن آدم على نبينا و عليه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gilân, Muhammad bin Jamâl-ud-Dîn Muhammad bin ترك (sic)

صاحب معظم معجز الورى فى العالم دستور گیلان مسهور ایران . . .
سمس الدوله و الدين حمال الاسلام و المسلمين محمد بن صاحب ، السعيد
حمال الدين محمد بن ترك ،

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy occupying the first three folios. The main divisions are the following —

Fâtihah, on science, in general and its branches, in three *Fasl* —

(1) on fol 3^b در بیان ا- علم و تعلیم

(2) on fol 7^a در علم آنکه تصور علم بدین است

(3) on fol 5^b در قسم علم و آنچه بدان تعلی آورد

Jumlah I On Logic (منطق) in seven *Maqalah* —

(1) on fol 19^b آن است بوسه تعلیم بیان و س نامده
بد در آنست

(2) on fol 26^a و اکتساب سوزان

(3) on fol 27 و فصاحت

(4) on fol 33 در لوازم فصاحت عدد الاقرا

(5) on fol 6^b و حجب

(6) on fol 39^b جامع است به احوال

(7) on fol 40^a و صداعات و محال که برهان و مدلل و خطای
و سحر و مخالطه است

Jumlah II On Philosophy proper (فلسفه اولی) in two *Fann* —

(1) on fol 44 در امور عامه جمله مجموعهات را

(2) on fol 2 در احکام اشیاء موسمی و اعتقادی

Jumlah III On Physics (علم اسفل به علم طبیعی است) in two *Fann* —

(1) on fol 62 در احکام طبیعی و مقومات و احکام آن

(2) on fol 72 بر نفوس و صفات و آثار آن

Jumlah IV On Mathematics (علم اوسط که علم ریاضی است) in four *Fann* —

(1) On fol 82 در استقسات و عبارات است ا کتب اقلیدس

(2) on fol 13 در بعضی محسوطی 1^a و س

(3) on fol 173 در ارتباطاتی به معنی خواص اعداد

(4) on fol 151^a در علم محسوطی معنی علم العالی

Jumlah V On Metaphysics (علم اعلی که علم الهی است) in two *Fann* —

(1) on fol 21 در بیان آثار آن در عالم خدای و روحانی

(2) on fol 222 در واجب الوجود و وحدانیت او و تعویض حلال او

و کتب فعل و عذاب او*

Khatimah in four *Qutub* —

(1) on fol 234^a The fundamental principles of faith (در اصول
دینی)

(2) on fol 294^b The secondary points (ادبیه معروف دین تعلق دارد)

(3) on fol 331^b Ethics and politics (در حکم، مروت، مروتی که مدح و ستایش
در تدبیر احلاق و سیاست مندرج و مدنی)

(4) on fol 367^b Rules of religious life, Sûfism, etc (در بیان
ادبیه طایفه راه حق را دانستن آن در بایست مورد در سلوک راه حق)

The contents of the work are fully given in Jahrbucher, vol 88, Anzeigebblatt, pp 17-21 See also Rieu, II, p 434, G Flugel vol I, p 35, Ethic, Ind Office Lib Cat 2219, W Pertsch, Berlin Cat p 340 Hâj Khal vol III p 201, Mélanges Asiatiques vol II, p 57

Written in small learned Nasta'liq

Dated Haydarâbâd Golconda, Rabi I A H 1027

Scribe علی بن حسین

The title-page contains a biographical notice of the author Qutb-ud-Din Shîrâzî (copied from the Taḍkirah of Taqî Auhadî), by the donor's father Maulavi Muhammad Bakhsh Khân dated 25 Dûlqa'd, A H 1272

On the same page is a note by Muhammad Ali ul-Husayni, dated, Sûrat A H 1166

No 907

fol 376, lines 20 size $11\frac{1}{4} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

نَعَائِسُ الْعَمُونَ

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopædia of science

Author Muhammad bin Mahmûd ul-Âmulî محمود بن محمود الأملى

Beginning —

حمد و مدح و شکر منى انتہا حسب بادشاہى را کہ افکار ادکنا و ابطار

عقلا الح *

The author, a bigoted Shî'ah, flourished during the reign of the Ilkhânî sovereign Sultân Uljâitû (A H 703-716 = A D 1304-1316) Besides this work he wrote commentaries upon the Kulliyât of the Qânûn of Ibn-i Sînâ upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Îlâkî, and upon the Mukhtasar fil Usûl of Ibn-i-Hâjib

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign Shaykh Jamal ud Din Abu Ishaq Mahmud Shah (A H 742-754 = A D 1341-1353) he dedicates the work to a certain wazir who is designated by several honorific titles and for the insertion of whose name a blank space is left. The date of composition given in the work is A H 735 = A D 1335 but the historical portion of the work is brought down to A H 736 = A D 1336. The preface in which the name of Sultan Abu Ishaq is mentioned must therefore have been written after the composition.

The work consists of two parts called *Qism* the first of which deals with modern or Muslim sciences and the second with those of the ancients. Each *Qism* is subdivided into several sections called *Maqalah*.

The present MS ends in the middle of the fifth *Bab* of the first *Qism* treating of the history of the kings from the time of the Abbasside down to the author's time. The concluding words are

این صغیف کعب و بی سی سال باشد و بمود و اما معلوم نیست
اکنون و بی حدیل سال است

The full title of the work given in the preface is
عناصیر العیون

Detailed descriptions of the work are given in G. Hugel i pp 38-42 Rieu ii p 435 Ethé Bodl Lib Catalogue No 1483 and Ethé India Office Lib Catalogue No 2221. See also W. Pertsch Berlin Catalogue p 148 7 pp 164-167 and p 352 2 Wiener Jahrbücher vol 61 Anzeigebblatt pp 2-10 Mélanges Asiatiques iii p 734 and v p 261 Rehatsek Catalogue raisonnée p 58 No 44 Haj Khal vol iv p 700 and vi p 364 etc.

No 908

fol 354 line and size same as above

Continuation of the preceding copy beginning with the concluding portion of the fifth *Bab* of the first *Qism* —

حدیل سال است این صغیف از جواب د آمده هر چند ناممل بمود

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head piece and a double page Unwan at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy

Not dated, apparently 17th century

No. 909

foli 753, lines 19, size $11\frac{1}{2} \times 7\frac{1}{2}$, 8×5

The same

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qism*
Beginning as usual —

حمد و ثنا و سكر نبى انما الله *

A blank space, intended for the insertion of the name of the wazîr to whom the work is dedicated is left blank in the preface in this copy also

The MS written in ordinary Ta'liq, is in a damaged condition

A list of the contents is given at the end of the copy

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

Dated Ramadân, A H 1219

No 910.

foli 969 lines 21 size $12 \times 7\frac{1}{4}$ $9 \times 4\frac{3}{4}$

جواهر العلوم همایونی

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ

A very large and extremely rare encyclopædia of different sciences

Author Muhammad Fâdil bin 'Alî bin Muhammad ul-Miskîni ul-Qâdî us-Samarqandî محمد فاضل بن علی بن محمد المسکنی القاضی السمرقندی

Beginning —

فاصلتین منظومات جواهر علوم و تصدیقات تصدیقات اصل و کاملتین

مثنویات دیوان رسوم و تالذات مولفان کامل الله *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age After studying the works حدائق الانوار (see Nos 907-909), نفایس العنوں و معرائس العنوں (bv

Imam Fakhr ud Din Razi d. A. H. 606 = A. D. 1209 see Hajj Ishaq I vol II, p. 19) and سنن الانبار, he wrote the present work treating of one hundred and twenty sciences علم و سب علم. He eulogises the reigning sovereign Muhammad Humayun Padishah to whom he dedicates the work. The historical portion is brought down to the re accession of Humayun A. H. 962 = A. D. 1554

The work is divided into a *Muqaddimah* three *Maqalah* and a *Khatimah*

Unfortunately the arrangement of the folios is confusing in several places. There are also several lacunae and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning —
Muqaddimah in three *Qism* fol. 2^b —

- (1) قسم اول در بیان شرف علوم و اهل علم
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سوم در بیان تعداد و انواع و مزیست این کتاب

Maqalah I fol. 4^b

Each *Maqalah* comprises two *Qism* subdivided into several *Bab* each treating of a separate subject

First *Qism* in twenty two *Bab* —

- (1) باب اول در علم حظ
- (2) باب دوم در علم ادسا
- (3) باب سوم در علم سعر
- (4) باب چهارم در علم فائده
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معربات امیر حسن و بنان شعر
- (7) باب هفتم در علم بدائع و صنائع شعری و اظهار مصرع
- (8) باب هشتم در علم لطائف و مظانف
- (9) باب نهم در امثال و حکایات بر سنبل سنده و استعارات
- (10) باب دهم در علم لعب
- (11) باب یازدهم در علم هجو
- (12) باب دوازدهم در علم نکو

- (13) باب بیستم در علم معانی
 (14) باب چهزدهم در تمام بیان
 (15) باب پادشاه در علم معانی معقوله و معقوله
 (16) باب سادهم در علم عقاید
 (17) باب ششم در علم معانی و المیات
 (18) باب هفتم در علم امور عامه
 (19) باب نهم در علم اعراض
 (20) باب دهم در علم حکم
 (21) باب یازدهم در علم و یکم در علم
 (22) باب بیستم و دوم در علم مناظره و ادب و ادب

Second Qism, in twelve Bāb —

- (1) باب اول در علم قصص الانبیاء
 (2) باب دوم در معارف و تاریخ ملوک و دین که قبل از عهد یسوع
 انجیل بود اند
 (3) باب سیوم در علم ویرانی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معارف و افعال و عرواق دنیوی و بیان اوصاف
 حالت کعبه
 (5) باب پنجم در معارف و اوصاف و احوال و معارف
 (6) باب ششم در معارف و تاریخ سلاطین که بعد از عهد یسوع بوده اند
 تا عهد نبدکان و رت صاحبقران *
 (7) باب هفتم در معارف و تاریخ نبدکان و رت صاحبقران و اولاد
 و احوال و بزرگواریان *
 (8) باب هشتم در علم ادب
 (9) باب نهم در علم معانی عالم
 (10) باب دهم در علم ویرانی و مقامات طیفه اولی از اولاد
 (11) باب یازدهم در معارف و معانی طیفه و معانی طیفه و معانی
 معانی طیفه از احوال و معانی و معانی و معانی
 و معانی و معانی و معانی و معانی و معانی و معانی
 (12) باب دوازدهم در بیان عجایب و معانی و معانی و معانی و معانی
 و معانی و معانی و معانی و معانی و معانی و معانی

Maqalah II fol 343^a

First Qism in twenty two Bab —

- (1) باب اول در مذهب اخلاق
- (2) باب دوم در علم بحالۀ نفس از اقسام دمنده
- (3) باب سوم از علم معاش در معروف حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با رجات
- (5) باب پنجم در معروف اداۀ استعجاب
- (6) باب ششم در معروف حقوق ممالک
- (7) باب هفتم در معروف جنات
- (8) باب هشتم در علم محالّات و محاصر
- (9) باب نهم از علم اداۀ ملوک و در بیان سلم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معروف حواشی نامه
- (12) باب دوازدهم در بیان معروف ورس نامه بعضی از حیوانات
- (13) باب سیزدهم در بیان معروف فرستاده
- (14) باب چهاردهم در بیان معروف باز نامه ر عترة
- (15) باب پانزدهم در علم سرریج اسما
- (16) باب شانزدهم در معروف کلمات ظنی
- (17) باب هجدهم در بیان اسباب سبب صبر و تعلی بها
- (18) باب هیجدهم در بیان سلم نفس
- (19) باب نوزدهم در بیان معاملات ظنی
- (20) باب بیستم در بیان حمدات
- (21) باب سی و یکم در بیان علم فریادین یعنی معروف ادب و معرفۀ و مرکبۀ نزدیک حرف نهایی *
- (22) باب سی و دوم در امراض سنی

Second Qism in nineteen Bab —

- (1) باب اول در علم عداوات بر مذاهب اربعة
- (2) باب دوم در علم مذاکرات و بحالّات
- (3) باب سوم در معاملات

- باب چهارم در معروف ، عفو و شهادت و ماناس ، نهذه (4)
 المسطورات *
 باب پنجم در عام ، هونات و نمایان (5)
 باب ششم در علم فرائض و قسم ، سواریه ، و ایراد فواید (6)
 چند حقه ، دسه ، و صرف و قسم ، و سکه حساب *
 باب هفتم در علم ادب القاصی و متعارفات (7)
 باب هشتم در علم صلوک ، (صکوک ، read) و ممالکات (8)
 باب نهم در علم محاضرو دعاوی (9)
 باب دهم در علم سبالات (10)
 باب یازدهم در علم فتوی (11)
 باب دوازدهم در علم اصول فقه (12)
 باب سیزدهم در علم احتساب (13)
 باب چهاردهم در علم صدق و اصطلاح و حله و حریم ، اکثر (14)
 حیوانات *
 باب پانزدهم در علم ، ان و ا- کام (15)
 باب شانزدهم در علم آداب طعام (16)
 باب هجدهم در معروف ، امور مناجاة (17)
 باب هیجدهم در معروف ، فواید متعارفه و لطائف ، مجتمعه و عینه (18)
 باب نوزدهم در علم موعظه و درایج (19)

Maqâlah III, fol 789^b

First *Qism*, in twelve *Bâb* —

- باب اول در علم تفسیر و حل الفاظ مشکلة قرآنی (1)
 باب دوم در علم فرائض سبعة (2)
 باب سوم در علم راض اوراد فتحیه و ترمیم و صدقه برده (3)
 و حرب النحر (و) سور و آیات *
 باب چهارم در علم ادعیة مانوره و دعوات مسهورة (4)
 باب پنجم در علم حدیث ، (5)
 باب ششم در علم اصول حدید ، (6)
 باب هفتم در معروف ، فواید و اصطلاحات صوفیه (7)
 باب هشتم در علم ، اوک ، (8)

- (9) باب نهم در علم توحید و مراتب انکشاف
- (10) باب دهم در معروف مساهلات
- (11) باب یازدهم در معروف مقامات و مراتب آن
- (12) باب دوازدهم در علم حقیقت

Second Qism in thirty three Bab —

- (1) باب اول در معروف تقویم ی و قمری و احسن ساعات
- (2) باب دوم در معروف اح اح تقویم شد که حکومی
- (3) باب سوم در معروف احکام نجوم
- (4) باب چهارم در علم هند
- (5) باب پنجم در علم اصطلاحات بیان آن
- (6) باب ششم در معروف کواکب
- (7) باب هفتم در معروف اقالیم
- (8) باب هشتم در علم صور کواکب
- (9) باب نهم در معروف مسائل و ممالک
- (10) باب دهم در علم در
- (11) باب یازدهم در علم آداب و صف
- (12) باب دوازدهم در علم حروف
- (13) باب سیزدهم در علم حروف جامع
- (14) باب چهاردهم در علم اب
- (15) باب پانزدهم در علم درجعات
- (16) باب شانزدهم در علم کسوف
- (17) باب هجدهم در علم سماء
- (18) باب نوزدهم در علم بقوه اسما و شوائب آن
- (19) باب بیستم در علم کواکب
- (20) باب بیست و یکم در علم عراق
- (21) باب بیست و دو در علم رمل
- (22) باب بیست و سه در علم حساب
- (23) باب بیست و چهار در علم مساحت و حر افعال و بیان منصرفات
- (24) باب بیست و پنج در علم اسدعا (sic)
- (25) باب بیست و شش در علم مقامات

- (26) باب دهم ، و ششم در تغییر حروف
 (27) باب دهم ، و ششم در معروف احتلااحاف و علم شانه و معروف
 تعادل *
 (28) باب دهم ، و ششم در معروف ، طالع موالید و رائحه و طالع
 (29) باب دهم ، و ششم در معروف اس کال اولیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم ده و دهم که حکماء همد در این
 تمام کتب معتبره رسیده ، کرده اند +
 (33) باب سی و سیوم در علم بطریح

در اعماق فیاض و احوال آحر *Khâtimah*

Written in careless Nasta'liq

Not dated ; apparently 19th century

No. 911

fol 400 lines 10 , size $12\frac{1}{2} \times 8$, $7\frac{1}{2} \times 5$

تکفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes

Author Mirzâ Khân ibn Fakhr-ud-Dîn Muhammad امیرا خان ابن
 بحر الدین محمد

In Rieu 1, p 62 where a copy of the work is noticed, the author is called Muzâ Muhammad B Fakhr-ud-Dîn Muhammad

Beginning —

الحمد لله رب العالمین ... اما بعد چنین گوید مس حادث

هدیان آله *

We are told in the preface that the author wrote this work in 'Ālamgîr's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Khâtimah*, as follows

Muqaddimah on the Hindu system of writing

Bab I on prosody (بگل)

Bab II on rhyme (بك)

Bab III on figures of speech (النكار)

Bab IV on the theory of love (سنگار رس)

Bab V on music (سنگب)

Bab VI on sexual science (كوك)

Bab VII on physiognomy (سامدرک)

Aḥatimah on idioms

The present MS comprising the first volume ends with the first portion of the fifth *Bab* with the following words

و تمام تعداد سه مانرا باشد بدین شکل

No 912

fol 300 lines and size same as above

A continuation of the preceding copy comprising the last portion of the fifth *Bab* and the remaining part of the work

Beginning —

بدین شکل هسناد و دهم ماردنی نال نغون معدرده اله *

Both the volumes are written in beautiful bold Ta liq

Dated 27 Ramadan A H 1211

Scribe سوف علی ساکی مارقره

No 913

fol 371 lines 23 size 14 × 7½ 9 × 5

ساهد صادق

SHÂHID-I-SÂDIQ

A vast and somewhat rare encyclopædic work containing religious moral philosophical political ethical historical and cosmographical matter and miscellaneous notices and obituaries

Author Muhammad Sâdiq bin Muhammad Salih ul Isfahani ul Azadani صالیه الاصفهانی الارادانی

Beginning —

الحمد لله تعالى و منه الممدنى و الله الممدنى الح

A detailed account of the author has been given in connection with his historical work *Subh-i Sâdiq*, No 471

We learn from the preface to the present work that Sâdiq commenced the work in A H 1054 = A D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A H 1056 = A D 1646 as the current year

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*

Contents

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc

باب اول در ذکر خدا و رسول و نبوت و ولایت، و ایمان و اسلام و احکامات و سیئات
بود on fol 5^b, in 107 *Fasl*

- * فصل اول در احد و سباسب ایزد تعالی
- * فصل دوم در حدود صانع حل و علا
- * فصل سوم در توحید
- * فصل چهارم در معرفت حق تعالی
- * فصل پنجم در صفات و افعال حق
- * فصل ششم در تسبیح و ذکر
- * فصل هفتم در ذکر مناجات
- * فصل هشتم در دعا
- * فصل نهم در بعد رسول الله صلی الله علیه و آله و سلم
- * فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم
- * فصل یازدهم در معراج
- * فصل دوازدهم در مقامات خلعتی راشدین
- * فصل سیزدهم در دوستی اهل بیت و منافق و ایسان
- * فصل چهاردهم در ذکر صحابه و تابعین
- * فصل پانزدهم در نبوت
- * فصل شانزدهم در ولایت
- * فصل هجدهم در معجزات
- * فصل هجدهم در کرامات
- * فصل نوزدهم در اسلام و ایمان

- فصل سیم در تعلید و احکام *
- فصل ۱ و نیک در مذهب و اختلافات آن *
- فصل سب و دوم در ذکر و اوصاف *
- فصل سب و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل ۲ ر چهارم در کفر *
- فصل ۳ و ۴ جم د الکاذب و ارباب *
- فصل سب و ششم در تب تریستی *
- فصل ۵ و هفتم در تناسخ *
- فصل سب و ۶ م در کس هتوک *
- فصل سب و نهم در فسق *
- فصل سیم در نبوت و استعجاز *
- فصل سی و نهم در ندامت و اعدا *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در نیت *
- فصل سی و چهارم د علم و عمل *
- فصل سی و پنجم در حدیث احادیث *
- فصل سی و ششم در فضا و قدر *
- فصل سی و هفتم در سعادت و شغاف *
- فصل سی و هشتم در عرو دل *
- فصل سی و نهم در - اب و سنات *
- فصل چهارم در طاعت رعادت *
- فصل چهل و نهم در رهد و نفوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در ادان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در زور *
- فصل چهل و ششم در رکوة *
- فصل چهل و هفتم در حج *

- واصل چهل و نه، تم در کعبه الشریه *
 فصل چهل و نهم در فتنه *
 واصل پنجاهم در معروف، مسموم و فتنه *
 فصل پنجاه و یکم در مساحد *
 فصل پنجاه و دوم در تسو *
 واصل پنجاه و سوم در وجد و سماع *
 فصل پنجاه و چهارم در شمع و مرید *
 واصل پنجاه و پنجم در ریا *
 فصل پنجاه و ششم در مخالفت، نفس *
 واصل پنجاه و هفتم در ریاضه *
 فصل پنجاه و هشتم در تحرک و تعلق *
 فصل پنجاه و نهم در توکل *
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 فصل شصت و یکم در صدر *
 فصل شصت و دوم در شکر *
 واصل شصت و سوم در شکایه *
 واصل شصت و چهارم در رضا و تسلیم *
 فصل شصت و پنجم در احلاص *
 واصل شصت و ششم در یقین *
 فصل شصت و هفتم در نبات و استقامه *
 واصل شصت و هشتم در خوف *
 فصل شصت و نهم در رجا *
 واصل هفتادم در یاس *
 فصل هفتاد و یکم در امن *
 واصل هفتاد و دوم در احلاق و هدیه، آن *
 واصل هفتاد و سوم در عادت *
 واصل هفتاد و چهارم در ادب *
 واصل هفتاد و پنجم در انکسار و هم نفس *

- فصل هعداد و سسم در حس طس *
 فصل هعداد و هعتم در دواصع *
 فصل هعداد و ه در نكته و سلام *
 فصل هعداد بهم در تكثير و عكس *
 فصل هسنادم در عرور *
 فصل هسناد و نكم در بقاخر *
 فصل هسناد و دوم در مدح و دم *
 فصل هسناد و سوم د نكر حمل *
 فصل هسناد و چهارم د نك احدا و اسما *
 فصل هسناد و پنجم در احسان *
 فصل هسناد و سسم د مكافات و محارفات *
 فصل هسناد و هعتم د عفو *
 فصل هساد و هسسم در شعاع *
 فصل هساد و بهم در اندام *
 فصل نوتم در حلم *
 فصل بود و نكم در سرم و حنا *
 فصل بود و دوم د رحم *
 فصل بود و سوم در دفع و سد *
 فصل بود و چهارم در مدارا و موااس *
 فصل بود و پنجم در عصب *
 فصل بود و سسم د ١ - *
 فصل بود و هعتم د حرص *
 فصل بود و هسسم در طمع *
 فصل بود و بهم د استعنا *
 فصل صدم در كرم و فصلص ان *
 فصل صد و نكم در قنوت و مروت *
 فصل صد و دوم در ملت *
 فصل صد و سسم در احدا *

- و فصل صد و چهارم در سوال *
- و فصل صد و پنجم در هدیه *
- و فصل صد و ششم در اسراء *
- و فصل صد و هفتم در نحل *

Bâb II, treating of sovereignty, government, rules and precepts relating to administration

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol 66^a, in 77 *Fasl*

- و فصل اول در حاکم و ریاست *
- و فصل دوم در خلافت و امامت *
- و فصل سوم در سلطنت *
- و فصل چهارم در ذکر برخی از خطامای ملوک *
- و فصل پنجم در احوال و همه *
- و فصل ششم در حفظ ناموس سلطنت *
- و فصل هفتم در حکم و رعایت آن *
- و فصل هشتم در سیاست *
- و فصل نهم در مهلبت *
- و فصل دهم در اکال بودن سلطان *
- و فصل یازدهم در فرصه *
- و فصل دوازدهم در مسورت *
- و فصل سیزدهم در تدبیر و تقدیر *
- و فصل چهاردهم در عزم و حرم *
- و فصل پانزدهم در عجله و تانی *
- و فصل شانزدهم در تجربه *
- و فصل هفدهم در عمل فرمودن *
- و فصل هجدهم در عزل و نصب *
- و فصل نوزدهم در وزارت و آداب آن *
- و فصل بیستم در مال سلطان و کتاب دیوان *
- و فصل بیست و یکم در تدبیر و آداب *

- فصل دوم در رسولان و کار انسان *
- فصل سب و سوم در رعایا و دهائیس *
- فصل سب و چهارم در رزاع *
- فصل سب و پنجم در قضا و آداب آن *
- فصل سب و ششم در فتوی *
- فصل سب و هفتم در احکامات *
- فصل سب و هشتم در امامت حدود *
- فصل سب نهم در معاملات و احوال *
- فصل سب در رشوب *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیب *
- فصل سی و هفتم در عاری و سنی *
- فصل سی و هشتم در حدس *
- فصل سی و نهم در بار دادس سلطانی *
- فصل چهل در بوند و برد بارگاه *
- فصل چهل و یکم در ناح و ده *
- فصل چهل و دوم در سکه و امان *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در نبوت *
- فصل چهل و پنجم در خانم *
- فصل چهل و ششم در امان *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در سلطان با علما و دما *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

- وصل پنجاهم در آداب ندیمی *
- وصل پنجاه و یکم در رکوب و نرول *
- وصل پنجاه و دوم در لسكر كسندن و سحر كردن *
- وصل پنجاه و سوم در صلح و جنگ و آداب آن *
- وصل پنجاه و چهارم در درع و سلاح *
- وصل پنجاه پنجم در جهاد و شهادت *
- وصل پنجاه و ششم در شجاعه و حسن *
- وصل پنجاه و هفتم در هریمه و فرار *
- وصل پنجاه و هشتم در ذكر بعضی از بدایع معارف *
- وصل پنجاه و نهم در ذكر برخی از تدبیرات *
- وصل شصتم در كمد و کیفیه و سپاه *
- وصل شصت و یکم در صف و سالار سپاه *
- وصل شصت و دوم در ترقه و تجهیر سپاه *
- وصل شصت و سوم در مرسوم دادن به سپاه *
- وصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- وصل شصت و پنجم در نگاهداشتن مرآت و سپاه و رعده *
- وصل شصت و ششم در اسم و لقب *
- وصل شصت و هفتم در خدمت *
- وصل شصت و هشتم در ترقه و حسم و خدم *
- وصل شصت و نهم در رعایت تریده و یافتگان *
- وصل هفتادم در رعایت حقوق خدمت *
- وصل هفتاد و یکم در طاعت و الاة *
- وصل هفتاد و دوم در ادای حقوق نعمت *
- وصل هفتاد و سوم در نوعی کفران نعمت *
- وصل هفتاد و چهارم در وفا *
- وصل هفتاد و پنجم در عذر *
- وصل هفتاد و ششم در بدگی و ارادت *
- وصل هفتاد و هفتم در ذكر حواحه سرا *

Bab III on reason knowledge efficiency and deficiency

باب سوم در عقل و علم و عیب و عجز و آنچه مناسب است بدین
on fol 116^a in 80 *fast* —

- فصل اول در عقل و عیب *
- فصل دوم در حیلون *
- فصل سوم در جمیع *
- فصل چهارم در دنگا و مهم *
- فصل پنجم در مکر و خدله *
- فصل ششم در علم و حکمت *
- فصل هفتم در مبادیات علم *
- فصل هشتم در آداب علما *
- فصل نهم در آداب علما *
- فصل دهم در طایفه علم و آداب آن *
- فصل یازدهم در ریاض و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و عیوب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در منطق و بالذات *
- فصل هجدهم در اصول اخلاقیه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نکوهش *
- فصل بیست و یکم در عجز و عجز *
- فصل بیست و دوم در عیب حیوانی و انسانی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در فصاحت و بلاغت *
- فصل بیست و ششم در آداب سخن گفتن *

- فصل نهم ، و هفتم در اسرار و کتمان آن *
- فصل نهم ، و هشتم در صدق *
- فصل نهم ، و نهم در قول و فعل *
- فصل نهم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمة ، و افترا *
- فصل سی و سوم در عذر *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در بمیمة و عمر *
- فصل و ششم در مزاج و مطائنة *
- فصل سی و هفتم در وعظ و بصدقه *
- فصل سی و هشتم در ذکر حطه ، و واعظ *
- فصل سی و نهم در صورت بعضی از حطه *
- فصل چهارم در صورت بعضی از رسائل *
- فصل چهل و یکم در حط و کفارة *
- فصل چهل و دوم در ذوات و فلم *
- فصل چهل و سوم در رسائل و مکاتبة *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل و هفتم در علم عروض *
- فصل چهل و هشتم در علم فوائی *
- فصل چهل و نهم در صورت ، و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در فرائد *
- فصل پنجاه و دوم در فرائد شریفة ، و تلاوت آن *
- فصل پنجاه و سوم در تعسار *
- فصل پنجاه و چهارم در حدیث *

- فصل دهکاه و دهکم در دعوات *
- فصل دهکاه و ششم در کلام *
- فصل دهکاه و هفتم در فقه و اصول *
- فصل دهکاه و هشتم در طب *
- فصل دهکاه و نهم در طب عامه *
- فصل دهم در نمازی *
- فصل شصت و یکم در عبادت *
- فصل شصت و دوم در علم حروف *
- فصل شصت و سوم در علوم عربیه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در بطور و معاول *
- فصل شصت و هفتم در علم سانه *
- فصل شصت و هشتم در کهناب *
- فصل شصت و نهم در تعبیر *
- فصل هفتماد در جواب رنداری *
- فصل هفتماد و یکم در هفتاد و یکم *
- فصل هفتماد و دوم در اسطرلاب *
- فصل هفتماد و سوم در بعضی از مسائل نجومی *
- فصل هفتماد و چهارم در برخی از احکام *
- فصل هفتماد و پنجم در علم حساب *
- فصل هفتماد و ششم در مساحه *
- فصل هفتماد و هفتم در ستاره و اسدعا *
- فصل هفتماد و هشتم در علم انساب *
- فصل هفتماد و نهم در علم اخبار *

The seventy ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imams, kings, eminent authors, poets, saints and other distinguished personages are given under each year in

chronological order since the date of the first year of the Hīrah down to A H 1040 = A D 1631, the year in which Shāh Jahān marched on the Deccan, foll 173^b-200^b

وصل هستادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عدس و عم و لهو و لعب و سعی و سفر و آنچه باین لائق بود on fol 200^b, in 75 *Fasl*

وصل اول در عیسی *

وصل دوم در شوق و دیوان *

وصل سوم در هجر و وصل *

وصل چهارم در انس و وصال *

وصل پنجم در شهرت و غمول *

وصل ششم در مجالس و مجالس *

وصل هفتم در زیارت *

وصل هشتم در تعذیم و تاجرو آداب دوستی در مجالس *

وصل نهم در دوستی و آشنائی *

وصل دهم در دوستی و عداوت *

وصل یازدهم در شماتت و لجاج *

وصل دوازدهم در فقر *

وصل سیزدهم در غمی *

وصل چهاردهم در نکوهش مال *

وصل پانزدهم در جمع مال *

وصل شانزدهم در رز و رسم *

وصل هجدهم در خواهر *

وصل هجدهم در وعد و نسته *

وصل نوزدهم در مرض *

وصل بیستم در امثال و احادیث *

وصل بیست و یکم در دردی *

وصل بیست و دوم در سعی *

- فصل نسیب و سوم در کسب *
- فصل نسیب و چهارم در سعل و فراع *
- فصل نسیب و پنجم در سفر *
- فصل نسیب و ششم در راه رفتن *
- فصل نسیب و هفتم در وطن و عرب *
- فصل نسیب و هشتم در نکارت و اداب آن *
- فصل نسیب و نهم در ربوا *
- فصل نهم در کتب مدراس *
- فصل سی و نهم در کتب صداع *
- فصل سی و دهم در نفاسی *
- فصل سی و سوم در حوالشی *
- فصل سی و چهارم در رن و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در ستوری و گرسنگی *
- فصل سی و هفتم در فلب ر کثرت اکل *
- فصل سی و هشتم در اداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فصلب آن *
- فصل چهارم در اداب سفره کسیدن *
- فصل چهل و نهم در صداف *
- فصل چهل و دهم در نکال بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطائف *
- فصل چهل و پنجم در معطر و علا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل نهم در عیس و طوب *

- فصل پنجاه و نهم در ادب *
 فصل پنجاه و دوم در حنّده *
 فصل پنجاه و سوم در طلاوت *
 فصل پنجاه و چهارم در گریه *
 فصل پنجاه و پنجم در عم و وشم *
 فصل پنجاه و ششم در عسر و یسر *
 فصل پنجاه و هفتم در مرده و بلا *
 فصل پنجاه و هشتم در صبر و صبر *
 فصل پنجاه و نهم در تعزیه و ماتم *
 فصل پنجاه و دهم در لغو و فمار *
 فصل پنجاه و یکم در درد *
 فصل پنجاه و دوم در طریح *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams

- فصل پنجاه و سوم در حورنگ *
 فصل پنجاه و چهارم در گنجینه *
 فصل پنجاه و پنجم در لعدائی دیگر *
 فصل پنجاه و ششم در جوگان بازی *
 فصل پنجاه و هفتم در سکار و آداب آن *
 فصل پنجاه و هشتم در شراب و نکوهش *
 فصل پنجاه و نهم در مستی *
 فصل هفتادم در صفا و شراب و آداب شرب *
 فصل هفتاد و یکم در ذکر برخی مستخوارگان *
 فصل هفتاد و دوم در نیک *
 فصل هفتاد و سوم در اندون *
 فصل هفتاد و چهارم در سرود و صفا آن *
 فصل هفتاد و پنجم در روض *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc
 باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر اخلاق و
 عناصر و موالید و ما يتعلق بها on fol. 253^b, in 96 *Fasl* —

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و آخری *
- فصل سوم در بکوهس دنیا و طالب آن *
- فصل چهارم در ترک دنیا *
- فصل پنجم در دنیا افعلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در وصول *
- فصل هشتم در انام و لدالی *
- فصل نهم د صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم د عمر *
- فصل دوازدهم در عذمت دانستن عمر *
- فصل سیزدهم د علق *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم د محاسن *
- فصل شانزدهم در روح و جسم *
- فصل هفدهم د جناب و موت *
- فصل هجدهم در ونا *
- فصل نهم در خفا *
- فصل و یکم د کفی *
- فصل سب و دوم در قدر *
- فصل سب و سوم در مديت *
- فصل سب و چهارم در مریه *
- فصل و پنجم در حسر و نسر *
- فصل سب و ششم د محاسنه و نواف و عفاف *
- فصل سب و هفتم در نهس *
- فصل و هشتم د اعراف *
- فصل سب و نهم در نورج *

- وصل سیم در اولاد *
 وصل سی و یکم در کواکب *
 وصل سی و دوم در انعام احرام *
 وصل سی و سوم در هدئات فلک و عناصر *
 وصل سی و چهارم در آتس *
 وصل سی و پنجم در ناد *
 وصل سی و ششم در آب *
 وصل سی و هفتم در خاک *
 وصل سی و هشتم در نباتات *
 وصل سی و نهم در ریاحین *
 وصل چهارم در اثمار *
 وصل چهارم و یکم در انرو و نرو و ناران *
 وصل چهارم و دوم در رعد و برق *
 وصل چهارم و سوم در شهاب *
 وصل چهارم و چهارم در فوس و فرج *
 وصل چهارم و پنجم در عدون و انعجار آن *
 وصل چهارم و ششم در آثار *
 وصل چهارم و هفتم در انهار *
 وصل چهارم و هشتم در بکار *
 وصل چهارم و نهم در سعده *
 وصل دهم در مال *
 وصل دهم و یکم در هدئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates and an alphabetical list of places, with their longitude and latitude, foll 281^a-305^b

- وصل پنجاه و دوم در بلاد *
 وصل پنجاه و سوم در حاکم و سرا *
 وصل پنجاه و چهارم در ذکره سی از اندیشه عالم *
 وصل پنجاه و پنجم در حوار و حقون آن *

- فصل نیکاکاه و سسم در حمام *
- فصل نیکاکاه هفتم در مدرسه خانقاه *
- فصل نیکاکاه و هسسم در قلعه *
- فصل نیکاکاه و بهم د ملائکه *
- فصل شصتم د حق و شیطانی *
- فصل شصت و یکم د حیوانات *
- فصل ۸۰۰ د مردم در انساب *
- فصل شصت و سوم د ناحوح و ماحوح *
- فصل ۸۰۱ د چهارم د قلب *
- فصل شصت و چهارم د حواس *
- فصل ۸۰۲ د سسم د طول قصر *
- فصل شصت هفتم د قوت صعب *
- فصل شصت هشتم د حسن جمال *
- فصل شصت و نهم د صوت و سرب *
- فصل هشتادم د مدح *
- فصل هشتاد و یکم در سلم فراس *
- فصل هشتاد و دوم در اخلاص *
- فصل هشتاد و سوم د ۸۰۳ *
- فصل هشتاد و چهارم د ناحی حنن *
- فصل هشتاد و پنجم د نسب رحمت *
- فصل هشتاد و ششم در نوالد و نئاسل *
- فصل هشتاد و هفتم د حقوق الدنی *
- فصل هشتاد و هشتم د اولاد *
- فصل هشتاد و نهم د احوال و افریا *
- فصل هشتادم در بریه و مناککه *
- فصل هشتاد و یکم د عتوب *
- فصل هشتاد و دوم د عیب و عصمت *
- فصل هشتاد و سوم در سهوت *

- فصل هشتاد و چهارم در نکوهش ترویج *
 فصل هشتاد و پنجم در طلاق *
 فصل هشتاد و ششم در ذکر ربان و نکوهش ایسان *
 فصل هشتاد و هفتم در لطائف *
 فصل هشتاد و هشتم در نوسه و ملاءنه *
 فصل هشتاد و نهم در معاشرب *
 فصل نودم در ربا و قیادت *
 فصل نود و یکم در لواطه *
 فصل نود و دوم در آل *
 فصل نود و سوم در فرج *
 فصل نود و چهارم در حصص *
 فصل نود و پنجم در تول و عایط *
 فصل نود و ششم در حرطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order

حاشیه الکتاب در اسما، on fol 341^b

A table of contents is given at the end of the preface, occupying foll 2^a-5^b

For other copies see Rieu ii pp 775, Ethé, Ind office Lib Cat No 2226, W Pertsch, Berlin Cat p 167 See also C Stewart's Cat p 52

The MS, written in several hands, bears marks of collation. The latter portion of the copy, written by Najîb 'Alî Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at *Shâhjahânâbâd* in the garden of *Shâ'istâh Khân* on Wednesday 16 *Dulqa'd*, A H 1138, the eighth year of Mahammad *Shâh*'s reign

[Amîr-ul-Umarâ *Shâ'istâh Khân*, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âsaf Khân and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazîr by the emperor *Shâh Jahân*. In 1047=A D 1638 he was appointed governor of Belal, and in A H 1062=A D 1652 to the important command of Gujârât. He became governor of the Deccan in A H 1069=A D 1659, and of Bengal in A H 1077=A D 1666. He died in A H 1105=A D 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

تاریخ شانزدهم دی معده سنه ۱۱۳۸ هجری و سنه هشتاد و هشت خلوص
 محمد شاه نادرشاه عازی در چهار سده اس کتاب که موسوم است به مساهد
 صادق مصدق صادق صفهائی گدسخط جمیع آثار در دار التلاوه
 شاهجهان آباد د ناع شاسنه جان مرحوم بدسخط بدده د گاه خلوص بداه
 بحسب سلی جان عرف سد حسنی الحسینی صورت امام بدتوب *

On the left side of the colophon is a note by a former anonymous owner of the MS in which he says that he purchased the MS through Mirza Murad Ali and Lala Bihari Lal on the 9th of May 1857 for rupees six only

No 914

fol 267 lines 21 size $7\frac{1}{4} \times 6$ $7\frac{1}{4} \times 4$

عقل عسره

'UQÛL-I 'ASHRAH

A compendium of science

Author Muhammad Barāni Ummī ibn Muhammad Jamshīd bin Jabbarī Khan ibn Majnun Khan Qāqshāl محمد براری امی ابن ابن جناری جان ابن معتبر جان فاضل

Beginning —

حمدی که الان درگاه کمال ناسد و در انسان نفس که تواند
 بکا آورد اله *

In the preface the author says that he wrote this work in A H 1084 = A D 1673 for the use and information of his friends. He incidentally mentions on fol 184^a that in the reign of Shah Jahan A H 1047 = A D 1637 he was present in an assembly at کواره, a dependency of Allahabad at a time when his friend Hibat Ullah was also present there. Later on fol 266 he says that once he visited the tomb of Sultan Husayn Sharqi at Jaunpur.

The work as its title indicates deals with the ten branches of intelligence and is divided into عقل with numerous subdivisions styled کمال and فرائض. The main divisions are

I The celestial globe (در بیان کوه افلاک) on fol 4ⁱ in sixteen parts and two parts

II عقل دوم The Astrolabe (در اسطرلاب), on fol 56^b, in six فہم and three فراست

III عقل سوم The Geomancy (در رمل), on fol 64^b, in nine فہم and five فراست

IV عقل چهارم The terrestrial globe (در کرۂ زمین و اسکنہ بدو منار), on fol 75^a in thirty-seven فہم and seven فراست

The twenty-second فہم, fol 146^a, contains short notices of eminent saints, the twenty-third fol 151^b, a most important section, deals with eminent authors and their compositions

V عقل پنجم Medicine (در علم طب), on fol 193^b, in sixteen فہم, twenty کبیاست and ten فراست

VI عقل ششم Mountains (در حدال), on fol 233^b, in two فہم and one فراست

VII عقل هفتم Minerals vegetables and animals (در معدنیات), on fol 239^b, in six فہم and six فراست

VIII عقل هشتم Seas (در بحار), on fol 257^a in two فہم

IX عقل نهم Creations, inventions wonders (در وضع و اختراع), on fol 261^b, in three فہم

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work

یکی از اریخ این تالہ امی چو یرسدیم از علمای هر "هر
یکی ریشان روی اہل فرمود عہد ول عشقہ را و اعہد و نہ دہر

A full table of contents is given at the beginning, foll 2^a-4^b

A copy of the work is noticed in Ethé, Bodl Lib Cat No 1495, and another in G Flugel, 1, p 43

Written in a careless Ta'liq

Apparently 18th century

A seal, dated A H 1277 and bearing the inscription بر اعدای دین, is found in some places

Emendations are occasionally found on the margins

•
No 915

foli 152 lines 19 size $12 \times 7\frac{1}{2}$ $9\frac{1}{4} \times 5$

•
رسحات العلوم

RASHHÂT-UL FUNÛN

An encyclopædia of sciences

Author Amin ud Din Khan bin Sayyid Abul Makarim bin Sayyid Amir Khan Husayni ul Harawi
امین الدین خان بن سید ابوالمکارم
بن سید امیر خان بن السیدی

Beginning —

سناس بنعاس ان معدود مطلق ان معدود درجی را حل

شانه الح *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol 2 expresses the date of completion of the work.

• A H 1123 = A D 1711

The work is divided into sixteen *Rashhat* enumerated in detail with all the numerous subdivisions in a portion of the preface occupying nine folios. Contents —

Rashhah I Exegesis of the Quran علم تفسیر, fol 2^a

Rashhah II Traditional sayings علم حدیث fol 3^b

Rashhah III Fundamental principles of faith الايمان, fol 3

Rashhah IV Scholastic Theology عقائد و کلام, fol 5^b

Rashhah V Fundamental principles of the law اصول فقه fol 7^b

Rashhah VI Law فقه fol 8^b

Rashhah VII Doctrines of Sufism صوفیه, fol 10

Rashhah VIII Science and its branches حکم و تقسیم اقسام آن fol 14^a

Rashhah IX Medicine طب, fol 18

Rashhah X Practical Philosophy حکم عملیه fol 26

Rashhah XI Syntax نحو fol 34^b

Rashhah XII Flexion صرف, fol 37

Rashhah XIII Rhetoric معانی fol 37^b

Rashhah XIV Eloquence بلاغ, fol 40^a

Rashhah XV Ornaments of speech بدع fol 41

Rashhah XVI History تاریخ fol 41^b

The sixteenth or the last *Rashhah* is an abridgment of universal history. It begins with Âdam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq

Dated Pûnah, Rabî II A H 1273

Scribe سند اہل سند - یب اللہ

No. 916.

fol 143, lines 17, size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$

مختصر مفید

MUKH'T'ASAR-I MUFÎD.

A short general compendium of science.

Author Sayyid Muhammad Aslam Bangâlî Pandwâ'î سند محمد

اسلام بنگالی پندوائی

Beginning

• سبکان اللہ حکمت بالغة حالی ارض و سموات برترند شامل الہ

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulâm 'Alî from the works of 'Alâ-ud-Dîn Abû 'Alî Qûshjî, Hamd Ullah Mustaufî Qazwînî, Tûsî, Muhammad Baiârî, Maslih-ud-Dîn Lârî, and others. The date of composition of the work A H 1201 = A D 1787, is expressed by a versified chronogram at the end. The work is divided into a *Matlab* and twenty *Fâ'idah* as follows:

مطل . در معرفت محركات و مرکبات که مادی اسعاد کائنات اند و هم
fol 2^a لرومات آن

فایده اول در بیان عقول fol 11^b

فایده دوم در بیان احوال احرام علوی fol 12^b

فایده سوم در بیان ملائکه و - لئ عرس و سکان سموات fol 28^b

فایده چهارم در بیان صبح و شفق fol 29^a

فایده پنجم در بیان صبح و هلال و بدر fol 29^b

فایده ششم در بیان کسوف اقیان و - سوف ماه fol 30^a

فایده هفتم در بیان تاریخ سال و ماه و احوال آن از سنابور و ساعدت fol 30^b

فایده هشتم در بیان کون و فساد fol 36^b

فایده نهم در بیان عناصر اربعه fol 37^a

- فائده دهم در بیان انسان fol 117^a
 - فائده نازدهم در بیان نفس انسانی و ارواح fol 119^a
 - فائده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن fol 122
 - فائده سیزدهم در بیان قوای ناعنه و قوای حادمه و قوای محدودمه fol 124^a
 - فائده چهارم در بیان قوای عقلیه fol 125^b
 - فائده نازدهم در بیان تکوین نطفه و سرخ و ترکیب اعضا fol 126^a
 - فائده شانزدهم در بیان سن و عمر fol 132^a
 - فائده هفدهم در بیان انواع که در تحت احسان ضال اب fol 134^a
 - فائده هجدهم در بیان انواع اعداد احسان ضال که آ را ردال گویند fol 137^a
 - فائده نوزدهم در بیان حس و ساطع fol 139^a
 - فائده بیستم در بیان اسمی علوم حکمت بطری و حکمت عملی fol 140^b
- Written in ordinary Ta liq
Not dated 19th century

No 917

fol 75 lines 12 size 8 × 5½ 6 × 3½

فرمان جعفری

FARMÂN-I JA'FARÎ

A tract on logic theology natural philosophy etc

Beginning —

* بحلی طو عقل فلسفه افرس و مصباح ادیان و هم حقیقت گرنس *

The author whose name could not be deciphered on account of a worm hole says in the preface that he wrote this tract at the request of Nawwab Mirza Ja far Ali Khan The date of completion given in the beginning is A H 1206 = A D 1791

The work is divided into three *Juz* and a *Khatimah* with numerous subdivisions enumerated in the beginning of the work

The three *Juz* treat respectively of logic natural philosophy and metaphysics

Written in fair Ta liq

Dated 10 Muharram A H 1208

Scribe محمد رال کمال

No. 918.

pp 529 (foll 264), lines 21, size 12 × 8½, 9 × 6½

قواعد المصدرین

QAWÂ'ID-UL-MASDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme prosody rhetoric, medical science, geography, history, astronomy and astrology, etc, with notices on miscellaneous subjects

Author Ahmad Ullah bin Muhammad Wâhid bin Shavakh
 احمد الله بن محمد واحد بن شيخ امام قرشي

Beginning —

ستایس حکمی که در ادراک ، بدون کمیتس حروف دورین حکمای
 سر مشهور

In the preface the author tells us that he wrote this work in A H 1261 = A D 1845 to make his son fully conversant with the intricacies of Persian grammar

. . که رساله از قواعد فارسی چنان بهم ناید رسانند که از مطالع
 جمع قواعد حروف ، و قواعد ترکیب ، صناعی و مصادر و اشعار و لغات
 تجرید و غیر تخصص و غرض فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows —

- 1 p 5 در چگونگی زبان فارسی و علامت ترکیبات صناعی و صوریها و غرضه
 - 2 p 13 در حروف معرب و اعراب و املا و تبدلات حروف بهی و مصادر
 - 3 p 43 در معرب حروف مرکبات و اسمای صفات و افعال و ظرف و فاعل
 و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف صبری
 روح و غریبی روح و تفسیر اماله و ترحیم و مسه و مسه نه
 و اقسام اصوات و سینه و استعاره و الفاظ تخصص و سجع و مقلوب
 و صنایع لسانی و معنوی و اقسام نظم و کدیت آن
 - 4 p 69 در مصدرات فارسی معنی صناعی و صوریهای ، الف محدود
- تا بای منتهای حدای

- در اسمهای اعصابی انسان از سر تا قدم بر زبان عربی و فارسی و هندی 113 p 7
- در اسمهای امراضی که از بدن انسان متعلق است در زبان عربی 117 p 6
- •
- در اسمهای ادوات مفردة که بتعدیل مزاج انسان ضرور است 121 p 7
- در اسمهای ادوات مرکبه و احرای معدنی و خواص الادویه 126 p 8
- در اسمهای آلات و افزار که بکار طبابت و جراحی درکار است 130 p 9
- و بعضی ظروف ضروری *
- در اسمهای ارقام و واژه و امار و ثمره و صنعتهای و حیوانات و اعدای 132 p 10
- که در حوزس انسان مخصوص است *
- در اسمهای اسباب و اکسبات انسان و حیوانات و صف حیوان که بر زبان 142 p 11
- عربی ظاهر و ماسی و ماسع و راجع باشد *
- در اسمهای بلاد و مقامات و اشجار و رودخانهها 159 p 12
- در اسمهای زبان و سلاطین و حکما و حیوانات و بیولوان 175 p 13
- و منا زبان و عبره و کار سلف معه تحقیق آتیا *
- در اسمهای اشیاء و نارحما و سلاحات و سارهای که بکار مطربان 200 p 14
- و سرود حیوانات می آید *
- در اسمهای مسمی لحن دارند و دوازده مقام و سس آواز موسیقی 210 p 15
- و هفت خط خام خم و کج خسرو برور و سی و هفت نام سیماب
و هفت آنسکده نارسان و هفت الزان با هفت سناره و هر هفت آراس
زبان و ربوزات و نه خواهرات و هفت فلم کتاب و اربع عناصر و حواس
~ و دانسته شده و سس حقیق از دنیا *
- در اسمهای هفت نسبت و هفت ~ 214 p 16
- گونگون و دوازده ماه شمسی معه بروج آسمان و ماه قمری و هفت اقالیم
با هفت سناره و صفت هفت آسمان و کثرت هفت رمزی و عبره *
- در ترکیب نوشتن حساب حمل و حروف ابجد و اوزان احسان 221 p 17
- و ادویه و عبره و شمار اعداد معه کوائف آن *
- در قواعد و اسمهای نجومی عروضی که برای نظم ضرور است و ترکیب 227 p 18
- بخطی کردن معه فاعله و ردیف *

19 p 249 تخیس اللغات ارااله ، ممدوده نایای ممدوده تختای

20 p 523 در لغات مفردة نوبان فارسی و بعضی در عربی ارف ممدوده

تایای ممدوده تختای *

The MS breaks off abruptly at the beginning of the last section with the word 'سنگان' under the letter ب

Written in fair Ta'liq

19th century

No. 919.

fol 105 , lines 15 , size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{4}$

A fragment of a work of an encyclopædic nature

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading —

المتعرفات حدد لغات و لغات و معدودات و حاصله آن ارف اصلاح حوهران

و الهاء حردمندان وارد شد اسه ، اله *

The subjects treated in this copy are —

Mineralogy fol 1^a, prosody and rhyme, fol 28^b, female beauties, fol 61^b, human bodies, fol 81^a, description of horses, camels, weapons, places, etc fol 93^a meanings of detached letters, fol 98^b, compound letters, fol 100^a

Neither the author's name, nor the title of the work could be ascertained. On fol 39^a-61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Mahmûd ul-Husaynî (d ۱۱۹۹ 929 = A D 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled *کمال الصنعة*. It is therefore evident that the present work was written after the death of 'Atâ U'llah

Written in ordinary Nasta'liq

Not dated , 19th century

ETHICS, POLITICS, PHILOSOPHY

No 920

fol 26 line 15 size $9\frac{1}{2} \times 6\ 5\frac{1}{2} \times 2\frac{1}{2}$

رحمۃ نابت سعادت

TARJUMAH-I BÂNAT SU'ÂD

A Persian paraphrase and explanation of Ka b bin Zuhayr bin Abi Sulma's (d. A. H. 41 = A. D. 661) famous Qasidah in praise of the Prophet

Translator Muhammad Ja'far محمد جعفر

Beginning —

بغل کرده اند روای نابت که کتب و سخن هر دو سر و سر هر بیانی

سلمی مری از مقام حونس ندون آمده الی

* The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islam and his composition of the Qasidah. The first Arabic *Bay'* begins thus on fol. 4^a

نابت سعادت سلمی التوم مندل الی اندا کرد سخن وراق و عسی نا

مهربانی و سعادت طلب نماید از حضرت ندونه الی

In the concluding lines it is said that Muhammad Ja'far translated this Qasidah by order of Shah Muhammad ul Ja'fari

Written in ordinary Indian Ta'liq

Not dated 19th century

No 921

fol 83 lines 15 size $9\frac{1}{2} \times 6\ 7 \times 4$

شرح قصیده حمیرا

SHARH-I QASĪDAH-I HIMYARĪYAH

A Persian paraphrase and explanation of Sayyid Isma'il bin Muhammad bin Zayd bin Rabi'at ul Himyarī's (d. A. H. 179 or 171 = A. D. 79 or 787) famous قصیده حمیرا, also called قصیده حمیرا composed in praise of the Prophet and his family

VOL. IX

tion French translation by De Sacy in *Carcin de Tassys s Exposition de la foi Musulmane* pp 127-148

For other Persian commentaries on Burdah see Etthe India Office Lib Catalogue Nos 2647-2652

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol 3^b with the first *Bayt* of the Qasidah Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی The Arabic text is written in red

Written in good Nasta liq

Dated 28 Safar year not given apparently 17th century The original folios are placed in new margins

Scribe محمد فاسم

No 923

fol 168 lines 17 size $8\frac{1}{2} \times 4\frac{1}{2}$ $1\frac{1}{2} \times 2\frac{1}{2}$

شرح قصیدہ بردہ

SHARH-I QASĪDAH-I BURDAH

A detailed but anonymous Persian commentary on Busiri's Qasidah

The work begins at once with the commentary on the first Arabic *Bayt* thus —

ایں تذکر حدیث الہی الخوض الذکر دہ اور دہ الحار ہمسارہ
الکیران جمع دی حدار دہ سلم د حب اسب د بادہ نا اسم موقع الہی •

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words introduced by the word الخوض or الہی then follows a grammatical explanation called التصریف then a syntactical explanation called النحو then a paraphrase introduced by the word منقول then a detailed mystical explanation of the *Bayt* called الکتاب and finally a general summing up termed الحاصل

Written in minute Nasta liq with occasional marginal notes
Not dated 18th century

No. 924

foll 41, lines 15 size $9\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

شرح قصيدۀ بردۀ

SHARḤ-I QASÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Commentator Nizâm ud-Dîn ibn Muhammad Rustum bin
 نظام الدين بن محمد رستم بن
 عبد الله الحنكدي ثم الاماني

Beginning —

دعای بی انتہا و سپاس بدعیاس درای صانع علم فرد و مردم

In the preface the commentator tells us that he at first wrote
 an Arabic commentary on the Burdah and then the present in
 Persian

The author quotes verses from several poets, the latest of
 whom is Urfi who died in A H 999 = A D 1590

The meanings of detached parts of the Arabic *Bayts* are given
 first, and finally the substance

Written in fair Ta'liq

Not dated 19th century

Scribe حیدر الله

No. 925.

foll 44, lines 21, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

شرح قصيدۀ بردۀ

SHARḤ-I QASÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Beginning —

قال الشيخ الامام العادل العلامة شرف الدين ابو عبد الله محمد بن

سعد الدوسري *

The name of the commentator is not given anywhere and the
 work begins at once with the commentary

The Arabic text, written in bold Naskh, is followed by an
 elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase There is a lacuna on fol 40^v indicated by the following note در این مقام یک ورن نسب

Written in ordinary Indian Ta'liq with occasional marginal notes

Dated 3 Jumada I A H 1100

Scribe محمد

No 926

fol 112 lines 19 size $7\frac{1}{2} \times 1\frac{1}{2}$ $6\frac{1}{2} \times 3$

شرح قصیده برده

SHARH-I QASĪDAH-I BURDAH

A defective and incomplete copy of a Persian commentary on Būsairī's Qasidah-i Burdah

The MS opens abruptly thus —

الامثال مستحسنة و مراد کوناگون از کتب
حمول احرا حلال سنده منوچه دکاه اله *

The commentary opens on fol 12 with the first *Bayt* of the Arabic thus —

امس تذکر حداد بدی سام اله الذکر ناد کردن و ناد اوردن حا
همسانه حدراں جمعس ذو صاحب سلم اله *

Each Arabic *Bayt* is followed by meanings and explanation of detached words introduced by the word المفردات then follows the grammatical and syntactical explanation introduced by the word التركيب and finally a general summing up حاصل القیوی

The MS breaks off in the middle of the *Bayt* of the Arabic
معارفه هم الحدال فصل عینم مصادهم
و مثال احتمال سداد است و عدم نانو و افعال و اس حاصل در

The MS is damaged and pasted over with patches throughout
Written in ordinary Nasta'liq

Not dated 18th century

p 276 & Flügel i pp 432-434 etc A Turkish translation of an Arabic commentary on the same *Diwan* by Mustaqimzadah Sa'd ud Dīn b n Sulaymān was printed in Bulāq A H 1253

The commentary is introduced by a long discourse on the doctrines of Sufis and philosophers divided into seven sections called فرائح, on account of which the work is generally called فرائح مبدی. The seven sections are as follows —

Fatihah I on the true path followed by the elect fol 3^b

فائحه اولی در بیان راه راست که مسلوک اصفا است *

Fatihah II on the essence of God fol 13^b

فائحه دالده در ذات خدا بقدر و تعالی *

Fatihah III on the names and attributes of God fol 21^b

فائحه دالده د اسماء و صفات *

Fatihah IV on the greater man or the macrocosm fol 30^a

فائحه رابعه در انسان کبیر *

Fatihah V on the lesser man or the microcosm fol 46^a

فائحه خامسه در انسان صغیر *

Fatihah VI on prophecy and sainthood fol 69

فائحه سادسه د نبوت و ولایت *

Fatihah VII on the virtues and prerogatives of Ali and the history of his life fol 77 A commentary on this seventh *Fatihah* by Galim Husayn bin Hidayat Ali Khan Tabataba'i is noticed under No 1319 Beginning of Ali's *Diwan* and the commentary on fol 99

الانسان من جهة التمدل اكد انوار م ادم و الام حواء
معهم تعريف اسماة است و بعض و بعض معنى د بعض سامع و حرف که
نرد سندونه لام و نرد حائل مجموع همرة و لا است *

In the conclusion the commentator says that he completed the work in Safar A H 990 the year 406 of the Jalali era (= A D 1485)

In the preface the commentator explains the following abbreviations used in the work —

س = سازج (i e the commentator Nayyid)

م = معنی الدن ان عربی =

د = محمود (i.e. Mahmûd Shâbistâi, the author of the *Gulshan-i Râz*)

حافظ شیراز = ط

وی مولوی روم = می = مت

اس العارض = ع

For other copies of the commentary see Rieu i. pp 19 and 20, Ethé, Ind Office Lib Cat Nos 2663-2666

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy

Dated 22 Rabî' I, A H 928

No. 928.

fol 392 lines 19 size $10 \times 6\frac{1}{4}$, 7×4

The same

Another copy of Husayn Maybudî's commentary upon the *Dîwân* of 'Alî, beginning as above —

سیداس سعادت اساس اسم *

Fâtihah I on fol 3^b II on fol 15^a, I II on fol 23^a IV on fol 31^b V on fol 48^a, VI on fol 59^a, VII on fol 77^b

The commentary with the text begins on fol 98^b

The text is written in red

Written in good Naskh, with copious marginal notes

Not dated, 16th century

The MS is in a damaged condition and the paper is getting brittle

No 929

fol 246, lines 20, size $9\frac{3}{4} \times 6\frac{1}{2}$, $7 \times 4\frac{1}{4}$

The same

Another copy of Husayn Maybudî's commentary upon *Alî bin Abû Tâlib's Dîwân*, beginning as usual

The commentary begins on fol 69^b

Written in ordinary Naskh. Occasional notes on the margins

The MS. ends with a *Fa'imân* by Sultân Husayn Mirzâ prohibiting beard shaving, written by 'Abd ul-Wâsi',

Beginning —

چون طرقت مسکن احدای سعد زیدیه عدار روزگار دواہ ما گسته
الح *

Written in fair Nastaliq

Folios are mounted on new margins

Not dated 17th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 930

fol 270 lines 20 size 8 x 5 6 1/2 x 3

The same

Another copy with the usual beginning The commentary begins on fol 73^a

Written in a learned Nastaliq slightly inclined to Naskh
Fol 1-22 are written in clear Nastaliq in a later hand

Not dated 17th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 931

fol 252 lines 15 size 10 1/2 x 6 7 1/4 x 4 1/4

The same

The same work complete in two separate volumes

Vol I Beginning as usual The commentary on Ali's Diwan begins on fol 157^a

No 932

fol 414 lines and size same as above

Vol II or continuation of preceding copy

Beginning —

حطاب به امير المومنين عدنان عليه النعمة الرضوان - فل كتب

السوي عاى اموهم الحج *

Both the volumes are written in fair Naskh by the library scribe Mahmud Alam of Bihar

Dated A H 1339

No. 933.

foll 8, lines 7 size $8\frac{1}{2} \times 6\frac{1}{4}$, $5 \times 2\frac{3}{4}$

(صد 'یند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts

Beginning —

الحمد لله رب العالمين و السلام و السلام بدره راه نور الله
فردہ مدغمایید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî طوسی (born in Tûs A H 408 = A D 1017 d in Nahâwand, A H 485 = A D 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pir of Harât سره راه. This Pîr of Harât is evidently identical with the famous saint Khwâjah 'Abd Ullah Ansârî (b A H 396 = A D 1006 d A H 481 = A D 1088) who is also known as Pîr-i Ansâi. See Riyâd 'ush-Shu'arâ Nafahât, etc, see also Ethé, Ind Office Lib Catalogue, No 1778 where his other works are mentioned. A copy of this tract, entitled سد حواجہ نظام is noticed in Ethé, Ind Office Lib Cat No 1780, and three copies, one of which is entitled, سد نامه or نصحت نامه, are noticed by Flugel, III, pp 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece

The title صد مد appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasîr-ud Dîn Haydar of Oude for the Imperial Library in A H 1250 = A D 1834

Dated, A H 972

Scribe کمال الدین محمود بن حلال الدین حورفانی

No 934

fol 131 lines 11 size $8\frac{3}{4} \times 5\frac{1}{2}$ 11×3

عنائی نظام ملک

WISÂYÂ-I NIZÂM-UL-MULK

Counsels of the famous Wazir Nizam ul Mulk addressed to his eldest son Abul Muzaffar Ali Fakhr ul Mulk relating to the duties and responsibilities of wazirate

Beginning —

شراب بحمداد نادرشاهی ا که انساب بعد دس نظام ملک
ار حکمت کامله اسب الح *

Nizam ul Mulk the celebrated Wazir of Sultan Alp Arslan Saljuqi was stabbed at the instigation of Ha an ibn Sabbah in A H 485 = A D 1095 His son Fakhr ul Mulk to whom the counsels are addressed was at first appointed Wazir by Barkiyarug in A H 488 = A D 1098 and later on by Sanjar and was assassinated like his father in A H 500 = A D 1106

It has been shown by Dr. Rieu (p 446) and others that the work was written in the ninth century of the Hijrah and that the compiler whose name does not appear anywhere in the text collected the facts from different books as well as from traditions handed down to his family which descended from Nizam ul Mulk

For further particulars see Raudat us Sifa vol iv p 61 Habib us Siyar vol ii par 4 p 91 Melanges Asiatiques vol vi p 115 Elliot Hist of India vol ii pp 435-404^b See also this catalogue No 16

The work is divided into a *Muqaddimah* and two *Fasl* as follows —

Muqaddimah — Account of Nizam ul Mulk on fol 7

Fasl I Dangers of the wazirate, fol 17^b

Fasl II Rules and duties of Wazirs fol 59^a

On the title page the work is wrongly styled as *Dastur ul Wuzara* دستور الوزراء (by Nasih) which is frequently referred to in the text

A very correct and beautiful copy written in elegant Naskh with vowel point with an illuminated head piece and a double page Unwan

Not dated apparently 17th century

No. 935.

foll 446 lines 19 size $12\frac{1}{4} \times 9$, $10 \times 5\frac{1}{4}$

شرح معالم، حریری

SHARH-I MAQÂMÂ'I-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muhammad Qâsim bin 'Alî bin Muhammad ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men

Harîrî, who was born at Basrah in A H 446 = A D 1054 and died in A H 515 or 516 = A D 1121 or 1122 wrote the Arabic original on the model of the Maqâmât by Badî-uz-Zamân ul-Hamadânî (d A H 398 = A D 1007) For Harîrî see Ibn-i Khallikân, vol 1, p 458, Brockelmann, vol 1, p 276

The name of the commentator is not given, and the work begins at once with the commentary thus

سروع مدکم می ندانم حدائی که بخساییده اس می الاسراج
رحمن رحیم بخساییده الخ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided They are to be found

1, on fol 14^b, 2, on fol 23^a, 3, on fol 30^b 4 on fol 38^a 5, on fol 46^a 6, on fol 53^b, 7, on fol 64^a, 8, on fol 71^b 9, on fol 77^b 10, on fol 87^b, 11, on fol 95^b, 12, on fol 102^a, 13, on fol 111^a, 14, on fol 119^a, 15, on fol 123^b, 16, on fol 134^a 17 on fol 142^a, 18, on fol 150^b, 19, on fol 165^a, 20, on fol 176^a 21 on fol 182^b 22, on fol 193^a, 23 on fol 203^a, 24, on fol 217^a 25, on fol 229^b 26, on fol 237^b 27, on fol 247^b 28, on fol 262^a 29, on fol 269^b, 30 on fol 285^a, 31, on fol 293^b, 32, on fol 301^b, 33, on fol 319^a, 34 on fol 326^b, 35, on fol 333^b 36, on fol 336^b, 37 on fol 343^a, 38, on fol 349^a, 39, on fol 352^b, 40 on fol 359^a 41 on fol 367^b 42, on fol 371^a, 43 on fol 377^a, 44, on fol 388^a, 45 on fol 399^b 46, on fol 405^a, 47 on fol 415^a, 48 on fol 422^b, 49, on fol 428^b, 50, on fol 436^a

Written in careless Ta'liq

Dated, A H 1263

Scribe محمد بن ولد سید سعادت علی گیلانی بهاری

•
No 936

foli 320 lines 19 size $10\frac{1}{4} \times 6\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

• شرح مقامات حریری •

SHARH-I MAQÂMÂT-I HARÎRÎ •

A fragment of a commentary on the Maqamât of HARÎRÎ

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqamah* and breaks off in the middle of the thirtieth.

The opening words are

قطعه گوندد ر بطائف جمع لورده نالغج و کسر را

منعوطه الع *

The concluding words are

معدار زوری را که سنده ناسد و نمی نام بوسه نامی حو الع *

• Written in ordinary Tâliq

Not dated 19th century

No 937

foli 56 lines 11-17 size $12\frac{1}{4} \times 8\frac{3}{4}$ 9×6

معامات حمیدی

MAQÂMÂT-I HAMÎDÎ

The well known moral narratives written in rhymed prose of highly artificial style in imitation of the Arabic works *Maqamat* i Bîdî i Hamîdanî and Abul Qâsim Harîrî.

Author Qâdî Hamîd ud Dîn Abu Bal' Balkh قاسی حمید الدین ابوبکر بلخی

Beginning —

الحمد لله الذي سرفنا نالعلم الرسيم و سرفنا نالدى الع *

The author a judge and an eminent poet of Balkh died according to Ibn ul A'îr Kamîl vol vi p 207 in A.H. 579 = A.D. 1163.

A full account of the author and the work is given in Rieu in p 747. See also Haj Khal vol vi p 57. *Mélanges Asiatiques* vol

III, p 557, Copenhagen Catalogue, p 30 The author wrote the work in A H 551 = A D 1156 Printed in Cawnpore, A H 1268

It is divided into twenty-four *Maqâmât*

Written in ordinary Nasta'liq with copious marginal and inter-linear notes

Dated 26 Dulqa d, A H 1263

Scribe راج آرام

No. 938.

foil 273, lines 12, size $4\frac{3}{4} \times 2\frac{3}{4}$ $3 \times 1\frac{1}{2}$

اخلاق ناصری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics

Author Nasîr-ud-Dîn Muhammad bin Muhammad ul-Hasan ut Tûsî, نصير الدين محمد بن محمد الطوسي

Beginning —

حمد بسند و مدح بعد الیق حرب عرب مالک الملکی بسند الحج

Nasîr-ud-Dîn Tûsî the distinguished philosopher and astronomer, was born at Tûs on 21 Jumâdâ I A H 597 = A D 1201 and died at Bagdâd, 18 Dulhijjah, A H 672 = A D 1274

We learn from the preface that the author based the work on the Arabic work طغارة النفس by Abû 'Alî Ahmad bin Muhammad Miskawayh (d A H 421 = A D 1030) and wrote it at the desire of Nâsir-ud-Dîn bin 'Abd-ul-Rahîm bin Abî Mansûr who was the governor of Quhistân under the Ismâ'îlî prince 'Alâ-ud Dîn Muhammad (d A H 653 = A D 1255), and died shortly after A H 655 = A D 1257 The work, which the author entitled after his patron's name was completed, according to Ethe, Ind Office Lib Cat No 2155, in A H 633 = A D 1235 Two prefaces to the work are known to exist, an earlier one, in which the work is dedicated to the aforesaid Nâsir-ud-Dîn (see the Brit Museum copy in Rieu II p 856^b and the Cambridge copy, Add 308) and a later one which is found in all the usual copies, where the author withdraws his praises and cancels the former preface

For further particulars of the author and the work see Browne, Lit Hist of Persia, vol III, p 405, Rieu II, pp 441 and 856, Rieu, supplement p 107, W. Pertsch, Berlin Cat pp 49 and 107, Ethe Bodl Lib Cat Nos 1435-1443, Ethe India Office Lib Cat

Nos 2155-2172 Fleischer Dresden Cat No 343 F G Browne Cambridge Cat pp 205-207 Rosen Persian Mss p 290 Pehatsek Catalogue raisonne p 216 See also Haj Khāṭ vol 1 pp 205 and 287 Habib us Siyar vol iii juz 1 p 60 Kashf ul Hujub p 32 A Sprenger in Z D M G[•] xiii pp 539 and 540 H Ethe Neupersische Litteratur pp 348 and 349 An anonymous commentary on the work is noticed in Ethe Bodl Lib Cat No 1443 Editions Bombay A H 1267 Calcutta A H 1269 Lucknow A H 1286 Lahore A D 1863

Written in small Nasta'liq on gold sprinkled paper

Not dated 17th century

The folios are mounted on new margins

No 939

foli 185 lines 18 size $7 \times 3\frac{1}{2}$ $5\frac{1}{2} \times 2$

The same

Another copy of the Akhlāq-i Nāsiri beginning as above The first folio is missing

A very correct copy with marginal emendations and notes Written in a learned Nim Shikastah hand with an illuminated but faded head piece

Not dated 18th century

No 940

foli 141 lines 20 size 10×5 $7\frac{1}{2} \times 4\frac{1}{2}$

شرح اخلاق ناصری

SHARH-I AKHLÂQ-I NÂSIRÎ

A detailed commentary on the Akhlāq-i Nāsiri beginning without any preface —

موله حمد و مدح و بعد ادمه لعب بر ابد که استعان حمد

ارحمده اسب السلام *

The name of the commentator does not appear anywhere in the text The colophon runs thus —

ما صد نعوذ بالله تعالی شرح کات اخلاق ناصری *

A portion of this commentary is noticed in Éthé, Boql Lib
Catalogue No 1443

Written in fan Nasta liq

Not dated, 19th century

No. 941.

fol 105, lines 16, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{4}$.

حديقة اللمعة

ḤADÎQA'Î-UL LUGA'Î.

A glossary on Nasîr-ud-Dîn Tûsî's Akhlâq-i Nâsîrî

Author Muhammad Sa'd محمد سعد

Beginning —

حمد كثير و سكر حارج از حر و تحرير اليعسوب حالقى ناسد

السم *

Muhammad Sa'd who seems to be identical with the author of the commentary on Ibn-ul Hâjib's السامية (see No 771) says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows —

Part I Meanings of single words, arranged according to the first and the last letter, fol 2^b

Part II Explanations of the Quranic verses, Hadîs, sayings of great men and poets, fol 86^b

A few lines are wanting at the end and the copy breaks off with the following words —

مع مدكر عايه ، مصارع معلوم بفاعل عمارت بكسر عين . . . *

Written in ordinary Ta'liq

Not dated, 19th century

No 942

fol 88 lines 11 size $8\frac{1}{4} \times 6\frac{1}{4} \times 3\frac{1}{4}$

معراج الاخلاق

MIFTÂH-UL AKHLÂQ

A glossary to the Akhlaq 1 Nasiri

Author Abd ur Rahim ibn Abd ul Karim Abbasi Burhan
پوری عبد الرحیم ابن عبد الکرم عباسی برهان

Beginning —

حمد و کبر امانت عالم و فوائد بنی ام ساری احصار

• اذکار

We learn from the preface that with the object of getting a correct copy of the Akhlaq 1 Nasiri Abd ur Rahim collected thirty copies of the work but none of them were reliable At last he came across a copy which was written by Nasir ud Din Tusi himself and from which Tusi gave lessons Of this copy Abd ur Rahim secured a transcription which he says was compared with the original not less than fourteen times by several experts

Thus he wrote the present glossary A H 1085 = A D 1674 in the nineteenth year of Aurangzib's reign and divided it into two parts (Qism) as follows —

Part I Meanings and explanations of words and phrases used in the text arranged according to the first and the last letter fol 5

Part II Explanations of the Quranic verses Hadis sayings of the Caliphs philosophers and poets fol 71

Written in ordinary Indiran Ta liq

Dated 21 Sha ban A H 1229

No. 943.

foll 81, lines 21 size 11 × 7, $7\frac{1}{2} \times 4\frac{1}{4}$

دخیره الملوك

DAKHÎRA'Î-UL-MULÛK.

A work on ethics and politics

Author Mîr Sayyid 'Alî bîn Shihâb-ud-Dîn bîn Mîr Sayyid
Muhammad ul-Husaynî of Hamadân, مير سيد علي بن محمد الدین بن میر سید علی
میر سید محمد حسینی الهمدانی

Beginning

آمد سپار و بدای بی شمار حسب ملکی را که اسداب معائن «کان
ملک دندوی را نه دمهد وانون سلسله «آلج *

The author Sayyid 'Alî Hamadanî, known as 'Alî II, who was
born A H 714 = A D 1314 and died A H 786 = A D 1374, has already
been mentioned at some length under No 150 in this catalogue

The *Dakhîrat-ul-Mulûk* is divided into ten *Bâb* as follows —
Bâb I, on faith, fol 2^a

باب اول در شرایط احکام ایمان و لوازم کمال آن که سند «نجات مدده
اسد «ار عذاب اندی و وسيله «وصول او بدوام لدات بیعم
سرمدی *

Bâb II, on the duties of man, fol 6^a

باب دوم در ادای حقوق عبادیه *

Several folios are missing after fol 14, and the latter portion of
the second *Bâb*, and the early portion of the third (باب سوم در مکارم)
(احلاق و حسن حاق)

Bâb IV, on the rights and duties of parents, wives, husbands,
children, etc, fol 16^a

باب چهارم در حقوق والدین و روحه و روح و اولاد و عتد و افارب و اصدق *

Bâb V, on the rules of government, rights and duties of sub-
jects, etc on fol 24^b

باب پنجم در احکام ولایه «وسلطه «وافارب و حقوق رعایا و شرایط حکومت
و طرعهده آن و وفاد و عدل و احسان *

Bab VI on spiritual government fol 34^b

باب ششم در شرح سلطنت معدوی و اسرار خلافت انسانی و کشف
 سلسل روحانی و اطلاع در صلاح و فساد مملکت - ای
 و مساندت بصاریف و لایب حسن نامه دد اسرار خلافت نفسی
 الح

Several folios are again missing after fol 38 and a good deal of the contents of the sixth *Bab* as well of the seventh (باب هفتم در بیان امر معروف و نهی منکر) is wanting

Bab VIII on gratitude and contentment

باب هشتم در بیان فضل شکر و قناعت *

Bab IX on forbearance fol 57^b

باب نهم در بیان فضل صبر و جماعت آن ذکر مقام صبر و ستر *

Bab X on the evils of pride and punishment and the excellence of humility and forgiveness fol 69

باب دهم در مذمت کبر و عداقت و فضیلت تواضع و عفو که آن
 از آفات و لوازم امور حکمت است و اقسام کبر و علا آن حدود
 - ب آفات آن و بیان اسباب ظهور و کشف ازاله آن *

The contents of the work have been stated by Huj Khal vol in p 329 Etbe Ind Office Lib Cat No 2176 See also Rieu in p 447 G Flugel in p 284 W Pertsch Berlin Cat p 17 No 5 and pp 321-323 Etbe Bodl Lib Cat Nos 1451-1453 Stewart Cat p 50 Lithographed in Lahore 1906

A very good copy Written in beautiful Nasta'liq on thick papers with an illuminated now faded head piece The Arabic passages are written in beautiful Na'li generally in red or blue and sometimes in gold

Dated A H 968

No. 944

foll 169, lines 12, size $10 \times 6\frac{3}{4}$ $5 \times 3\frac{1}{4}$

اخلاق محسینی

AKHLÂQ-I MUḤSINÎ.

An exceedingly valuable copy of the famous work on ethics

Author Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسن بن علی الواعظ الكاشفي

Beginning, —

بسم الله بادشاه علی اطلاق عرب کلمته الح *

Husayn Kâshifî, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A H 900 = A D 1495, in which it was completed, and not A H 907 = A D 1500 as wrongly asserted by W Pertsch, Berlin Cat p 308. It is divided into forty chapters enumerated in Ethé, Ind Office Lib Cat No 2188.

For other copies see Rieu ii, p 443, E G Blowne, Camb Catalogue, pp 207 and 208, Ethé, Bodl Lib Catalogue, Nos 1460-1462, Ethé, Ind Office Lib Catalogue, Nos 2188-2200, etc, etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol 1 Calcutta, 1809, and in the 'Classic Selections,' vol 1. Other editions Calcutta, 1809, 1850, Hertford, 1823 and 1850, Lucknow, 1862 and 1869, Cawnpore, 1838. English translation by H G Keene, Hertford, 1851. A Turkish translation under the title انیس العارفین was made by Pîr Muhammad 'Azmî bin Pîr Ahmad bin Khalîl of Brussa, in A H 974 = A D 1566 see G Flugel, iii, p 308, Fleischer, Leipzig, Cat, p 488, Krafft, p 187, W Pertsch, No 93, and Berlin Turkish Cat pp 169 and 170, extracts from this version in German translation were published by R Peiper, Breslau, 1848 'Das Kapitel von der Freigebigkeit, etc

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus —

کتبه العدد العفدر الممدد ، محمود بن سلطان علی المریخی

..... فی شهر رجب ، المرحه ، سنه و تسع مائت *

No 945

fol 140 lines 15 size 9×6 $6\frac{1}{2} \times 1\frac{1}{2}$

The Same

Another copy of the Akhlaq i Muhsini beginning as usual
Written in a careless Indian Ta liq

Dated Dulqa d a H 1270

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khwurshid Nawwab of Patna are found at the beginning and end
of the copy

No 946

fol 173 lines 17 size $9 \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

The Same

Another copy of the Akhlaq i Muhsini beginning as above

Written in fair Nasta liq with an illuminated but faded head
piece

Dated Balkh 14 Shawwal a H 1113

Scribe حاحى عبد العزى بن ملا محمد رمان بن ملا سادى بن حاحى عدى

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khwurshid Nawwab of Patna are found at the beginning and end of
the copy

No 947

fol 158 lines 15 size $8\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

The Same

A copy of the Akhlaq i Muhsini beginning as usual

Written in ordinary Ta liq with occasional corrections in the
margins

Not dated 19th century

Scribe مرسول

No 948.

foll 383, lines 11, size $10\frac{3}{4} \times 5\frac{3}{4}$, 7×3

نفايس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects

Author 'Abd-ul- Latif ul-Munshī, Nazil ul-Haramayan عد اللطيف، المني بريل الحرمس

Beginning —

حمدا للعلی العادل الذي لا سیه له ولا معادل تعالب آلاؤه و توانه

نعماره الهم *

The full title of the work as given on fol 115^b, is نفايس الكلام
و عرائس الافلام The royal personage to whom the work is dedicated, is called on fol 46^a = ميران عادل شاه بن مبارک شاه بن عادل شاه العاروفي القرشي
Mirân 'Âdil Shâh bin Mubâirak Shâh bin 'Âdil Shâh ul-Fârûqî This king is identical with Râjah 'Alî Khân Fârûqî, (A H 984-1005 = A D 1576-1596), the eleventh king of Khândîsh (see Rigg's Muhammadan Power in India, vol iv p 321), who, according to our author, ascended the throne on Monday 20th Rabî, I, A H 984 = A D 1576

There are no special subdivisions of the work, but each topic is introduced by the words نفايس كلام

The preface is followed by a eulogium of the reigning king The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart and which he recited in the *Tarâwih* prayer of Ramadân, A H 989 = A D 1581 (see fol 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram It is further said that the king studied, and clearly understood, the difficult work معارج الدرة of Mulla Mu'in-ul-Miskîn (see No 48^b)

The contents of the work may be summarized thus

Noble qualities of the king his justice, fol 34^a

Praise of Burhânpûr fol 47^a

Death of Mirân Shâh (A H 984 = A D 1576), fol 49^a

Coronation ceremony of the king fol 64^a

The names of the persons who took prominent part in the Coronation ceremony are —

حواجه حسن ار اولاد حواجه معین روح الله لاری - سند محمد البخاری
 سند محمد - سند مصطفی دغلوئی - شیخ ابراهیم بروخی عذابی الدین اختری
 - سند بهلول - سند ابراهیم بهکری شیخ نورعلی ابن شیخ محمد عوب فاروقی
 محمد الحکیم بن - عبد الکرم سبنا سند بهلول also spelt on the margin as
 شیخ سند راجح البخاری شیخ نورعلی نعمان شیخ ابوحی حصر شیخ ناحص
 قاضی - قاضی عبد العلی قاضی کنبر محمد عثمان مدرس يوسف بنکالی
 شیخ احمد محاسب سند سید محمد بن وحید الدین روح الله دکھلی

There is a lacuna after fol 82

Meaning of the word *Hazir* fol 105

On the excellence of *Khalifat* fol 116^b

On *Imamat Khalifat* and sovereignty fol 123^a

The *Khalifat* of the four early *Khalifahs* fol 125^b

The *Khalifahs* of the *Umayyide* dynasty fol 160^b

The twelve *Imams* fol 162^b The name of each *Imam* is fol
 lowed by his *Kunya* or title the date of his birth the period of
 his *Imamat* his death period of his age his issues (male and
 female)

The necessity and qualifications of *Imams* and *Khalifahs* and
 obedience to them illustrated by numerous quotations from *Hadis*
 saying of eminent *Ulama* and saints followed by a large number
 of moral anecdotes in Arabic and Persian fol 168^b—352

Conclusion fol 352 The work concludes with a collection of
 forty *Hadis* on Justice with Persian paraphrase

On fol 379^b the author in a poem in praise of his royal patron
 says that he wrote the work in A H 984 = A D 1576

بصد و هشتاد چهار از حساب ده که این نسخه عالی خط
 نامم از مدد قیاس ناک ریس ارباب پرس لوح خاک

This date A H 984 has thrown us into some confusion
 because on fol 37^a and in several other places we find the date A H
 989 in connection with the king's learning the Quran by heart and
 reciting it

Some folios are missing and some misplaced

The following note probably in the handwriting of the author
 is found on the title page

دعایس الکلام و عرایس الافلام - مما عدی بجمعه و برصعه واعتدی بتالدعه
و برصدعه اصعه ، عند الله بدنه و حرماً و احوالهم معصده و حرماً بربل الکرمین
السریعن و المتمدی بالادتساء الی المکتس المدعس عدد اللطه ، المدسی
اورده الله موارث امتداده و اصدر عن مصادر عصاده آمین آمین لا ارضی
بواحدة حتی اصده ، الله اله ، آمداً *

Another note on the same page as well as at the end of the copy, by one Ahul Hasan of Radaulî, says that he studied the book in A H 1236

Written in fair Nasta lîq

Dated, A H 991

Scribe محمد بن سیح عدد الله الصدیقی

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radî-ud-Dîn Ahmad bin Mahmûd us-Samarqandî. This assertion seems to have been wrongly based on the statement of Hâj Khal vol vi, p 365, who mentions a work of the same title on ornate prose by Radî-ud-Dîn Samarqandî, popularly called *akhlâq*.

No. 949

fol 160, lines 10, size $6\frac{1}{2} \times 4$, $3\frac{1}{2} \times 2$

اخلاق منصورى

AKHLÂQ-I MANSÛRÎ.

A work on ethics and politics

Author Gıyâs, popularly called Mansûr عیاب منصور به منصور

Beginning —

حمد بیکد احدیرا که ر و نس ، احد الح *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called *akhlâq* منصورى and also *akhlâq* عیاب منصورى

The author Mîr Gıyâs-ud-Dîn Mansûr was the son of the eminent philosopher Mîr Sadr-ud-Dîn Muhammad Shîrâzî (b A H 828 = A D 1424, d A H 903 = A D 1497), the founder of the Madrasah-i Mansûriyah at Shîrâz and author of several works enumerated in the Majâlis-ul-Mu'minin, fol 412^b. Gıyâs-ud-Dîn held for some time the influential post of Sadr under Shâh Tahmâsp (A H 930-984

= A.D. 1524-1576) but resigned it in consequence of an unpleasant dispute with the *Mutahid* Shakh Ali bin Abd ul Ah and returned to Shiraz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works viz —

- (1) حجة الكلام وسمه — معاً منصفی ر اوائلی حجة الاسلام عزالی
- (2) متکامات منال رالد حه منبر صد الد س محمد وملا حلال الدین محمد
- وایی د حه سی انسان بر سرح نکرورد
- (3) متکامات منال اسئل د حواسی انسان بر سرح مطالع
- (4) متکامات منال انسان ر حواسی اوائلی سرح مختصر اصول صدی
- (5) سرح بر کتاب مناکل الابرار
- (6) سرح بر رسال انبیا واحب بد حه
- (7) تعدیل المنوال بر منطق که خلاصه منطق سقاس
- (8) معنی الافکار ده خلاصه تعدیل المنوال اسب
- (9) انواع و معارج — منتهی در متکادات کتاب تحقیق سافعی
- (10) نکرورد د حکمه
- (11) رساله د معرفت فعله
- (12) معالم السقا ر طب
- (13) سانه (مختصر معالم السقا)
- (14) کتاب سغیر ۲ له
- (15) حاسنه بر النبات سقا
- (16) حاسنه بر سرح اسرار
- (17) حاسنه بر سرح حکمه العین
- (18) رساله د ناب حافه فرورد ارشد خود منبر صد الدین محمد
- (19) خلاصه التلخیص که اختصار کتاب احسن من معانی ونبال اسب
- (20) رد بر حاسنه ۲ علامه دوانی
- (21) رد بر حاسنه بدست مسار الله
- (22) رد بر انمودح للعلوم مسال الله
- (23) رد بر رساله وزراء مسار الله

- (24) رساله در تحقیق هاب
- (25) رساله مشارق در ادبات واحب
- (26) The present work
- (27) حاشیه بر اوایل کساف
- (28) مقامات العارفين
- (29) کتاب در تصوف و اخلاق که باسم فرید از، دد خود منسرف الدین علی بودته -
- (30) رساله قانون السامات
- (31) یاص الرصوان
- (32) کتاب اساس در تمام هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol 413^a, says that he saw all of them except the last two

The work is divided into two *Mujallah*

Mujallah I, on fol 3^b در بیان ماعت انسان و اسارت طریق بیل

سعادت دو جهان (in four بحله)

Mujallah II, on fol 95^b در تدبیر اخلاق و کفایت ساوک با

حلائق حلاق (in three بحله)

For other copies see Rieu II, p 826^a, G Flugel, vol III, p 292, Jahrbucher, vol 81 and Anzeigebblatt p 29

There are many worm holes towards the beginning of the copy and the contents in many places are illegible

Written in beautiful Nasta'liq

Dated, A H 1010

No 950

fol. 146 lines 17 size $7\frac{1}{2} \times 1\frac{1}{4}$ $5\frac{1}{4} \times 2\frac{3}{4}$

معدن الکواهر

MA'DIN-UL- JAWÂHIR

A collection of anecdotes written in the style of Sa dī s Gulistan

Author Mulla Tarzī ملا طرزی

Beginning —

جهان جهان نداس جهاندارانرا سرد که را باب جهانگیری ورمای روانی
والاشکوة الحج *

The work written for and dedicated to Jahangir was composed in A H 1025 = A D 1616 expressed by several chronograms at the end

The present MS comprises the shorter redaction of the work in seventeen *Bab* (see fol 8) The fullest redaction in twenty two *Bab* and a *Khatimah* is noticed in Ethe India Office Lib Cat No 793-795 Comp Rieu in p 1038 J Aumer p 60 Ethe Bodl Lib Cat Nos 164 and 465

The seventeen *Bab* are enumerated thus at the beginning —

باب اول در بیان درجۀ شهادت و فدی و نصروی که آن رده هائی
معدنی است *

باب دوم در عس و محبت که رسنۀ وصال نه مطلوب حقیقی است *

باب سوم در نوافی و دتجعی و ناداس آن *

باب چهارم در فصلک دناست که فصل مرآت ایمان و ربور مرآت صدق
و ایمان است *

باب پنجم در وفا و حقیقت بروزی *

باب ششم در ناداس بهمت اندرا *

باب هفتم در داد گستری و عدل بروزی *

باب هشتم در فصلک توکل و فاعست و ناداست *

باب نهم در فصلک اکل حلال و صدق معان *

ناب دهم در بیان استعدادی ایردی که آستین او می افساد بر حروفه نوشتی
که دای دامن ریاضه ، کسده سر ار گردان عچه ، بر
می آرند +

ناب یازدهم در بیان شخصایس الهی در ناره سرگستان نادیه صلاه
و گمراهی *

ناب دوازدهم در بیان آنکه طبعه ، آدمی را تاب عم سرشته اند و روم الم
در لوح بدن او نوشته و تخم مصانه ، برور ارل در سرورع
وحد او کسته *

ناب سیزدهم در مده ، معرو اضطراری *

ناب چهاردهم در بیان عکائاتی که از بردن عد ، بطور می آید *

ناب پانزدهم در بیان جمع سرود *

ناب شانزدهم در کمال دانائی و رسائی اهل تدبیر *

ناب هفدهم در یابدان اندیشه تعال در حق مردم نگناه *

The work has been lithographed at Lucknow, 1876

Written in fair Nasta'liq

Dated 7 Muharram, A H 1169

Scribe ثناء الله

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid
Khurshîd Nawwâb are found at the beginning and end of the copy

The signature "Gore Ouseley" is found at the beginning of the
copy

No 951.

fol 451, lines 19, size $10\frac{1}{2} \times 6$, $7 \times 3\frac{3}{4}$

محبوب ، العلوی .

MAHBÛB-UL-QULÛB.

A collection of moral tales and anecdotes

Author Barkhurdâr bin Mahmûd Turk mân Farâhî, with the
poetical nom de plume Muntâz برخوردار بن محمود ترکمان فراهی مدحی
به ممتاز

Beginning —

الهی بزرگی و حسب دنا سر افرازی ملک و دلب دراس

The author who flourished under Minuchihr Khan's governorship of Ma_hhad (A H 1034 1074 = A D 1625-1664) adds a long preface in which he gives the account of his life and the origin of the work mentioned in detail in Rieu n p 767

This copy agrees with the British Museum copy. Comp also Fthc India Office Lib Catalogue Nos 800 802 W Iertsch Berlin Catalogue p 317 The work was printed in Bombay A H 1268

Written in fair Nasta'liq with an illuminated head piece
Not dated 19th century

No 952

fol 172 lines 17 size 7×4 ½×2½

گوهرستان

GAUHARISTÂN

A collection of moral anecdotes in imitation of Sa'di's Gulistan

Author Aziz Ullah Husam ud Din ul Banarasi عرور الله حسام

الدین البنارسی

Beginning —

مکتب و مکتب مرحال اویدی که گلستان کعبه از دستم سناس

او ۱۵۰۰ بهار است اله *

The work is divided into seven chapters called *Gauhar* and a *Khatmah* as Sa'di's is. It is dedicated to Shah Jahan (fol 10^a) who is highly eulogised in the preface. The date of composition A H 1048 = A D 1638 is expressed by the chronogram شاه گوهرستان ساه (fol 14^b)

The seven *Gauhar* are as follows —

on fol 15 گوهر اول در سرب سلاطین فاعدار و حوافض عدالت سعا

on fol 65 گوهر دوم در احلال ترکیدها الهی و احوال اسلا

on fol 93 گوهر سوم در آداب گفتار و نواد حاموسی

on fol 103 گوهر چهارم در سترگی دانس

on fol 119^b گوهر پنجم در صانع و مرب و لطائف نواصع وانکا

on fol 127^a گوهر ششم در کتیب دنا و حسن و قبح آن

on fol 136^a گوهر مقام در سوانح "ق و ~" و اداء دلفریبی

on fol 157^b حاتم بعض الحکمہ الحریلت ومن الموعظه الحلیات

Written in learned Nîm Shikastah Dated, Ramadân A H 1116

• Scribe محمد معلم اولی بهاری ولد سیح عدد العی بن شیخ مهتاب الدین

Occasional marginal notes and emendations

No. 953.

fol 361 lines 18, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{2}$

منهج الیقین

MANHAJ-UL-YAQÎN.

A commentary upon the وصت or "Testament" of Imâm Ja'far Sâdiq, containing doctrines of faith moral precepts religious instruction, etc, etc

Commentator Muhammad bin Abû Turâb Gulistânah محمد بن ابوتراب گلستانه

Beginning —

روائع روح امراى حمدى. كه مسام معدسان ملأ اعلی را سرگرم

عظمت تسبیح سار السج *

According to Rieu i, p 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضة of the famous Shî'ah doctor Muhammad bin Ya'qûb ul-Kalînî s (d A H 328 = A D 939) work کامی

The commentator with his full name Mirzâ 'Alâ-ud Dîn Muhammad bin Abû Turâb Gulistânah ul-Husavni, was a disciple of Muhammad Bâqir Majlisî, and the author of a commentary upon the Nahj-ul-Balâgat, entitled حدائق الحقائق في شرح كلام الله الناطق in twenty volumes (see Kashf ul Hujub fol 52^b)

The date of completion of the work, A H 1051 = A D 1670, given at the end of Rieu's copy, is not found here

The work is mentioned in Kashf ul Hujub, fol 149^b See also Âsaf Lib Hand List, p 1612, where a printed copy of the work is mentioned

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid

Khwarshid Nawwab are found at the beginning and end of the copy

No. 954

fol 412 lines 17 size 9 x 6 6 x 3

ابواب الحکما

ABWÂB-UL JINÂN

The first volume or *Bab* of the well known work on ethics

Author Mirza Muhammad Rafi Wa'iz Qazwini مرزا محمد رفیع قزوینی

واعظ مروینی

Beginning —

بهترین مباحثی که در حدیث و روایات و کتب معتبره است در باب نوابذ بود

Mirza Rafi ud Din Muhammad who flourished in Isfahan during the reigns of Shah Abbas II and Sulayman of the Safawi dynasty was also a poet of no mean distinction and has left a *Diwan* in which he adopts the poetical title Wa'iz (see Rieu II p 697 and Fthc Bodl Lib Catalogue No 1144) He died according to the statement of the author of the *Riyad ush Shu'ara* fol 463' shortly after the accession of Sultan Husayn (A H 1105-1135 = A D 1694-1722) See also *Majma'un Nafais* vol II fol 516^a *Nat'ij ul Afkar* p 442 *Makhzan ul Garab* vol II p 987 *Kashful Hujub* fol 1^b etc

The work is based on the Quran and the traditions of the Imams According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bab* but only two seem to be extant (see Fthc Bodl Lib Catalogue No 1472 where the two *Bab* are described) The present MS comprises only the first *Bab* divided into three *Fasl* For further particulars and other copies see Rieu II p 826 and Supplement p 109 Ethe Bodl Lib Catalogue for cit Fthc India Office Lib Catalogue No 2213 I G Browne's Camb Lib Catalogue p 59 W Pertsch Berlin Catalogue pp 312 and 313 G Hugel III p 293 The work has been lithographed at Teheran A H 1274 and Lucknow A D 1868 Both these editions contain only the first two *Fasl* of the first *Bab* and fourteen sections of the third *Fasl*

Written in fair Nasta'liq with an illuminated head piece and a double page Unwan at the beginning

Not dated 19th century

No. 955.

foli 345 lines 19, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the first *Bâb* of Muhammad Rafi's *Abwâb-ul Jinân*, beginning as above

Written in fair *Nasta'liq* with an illuminated head-piece and occasional marginal notes

Not dated 19th century

A seal of Sayyid Safdar Nawwâb, Patna, is found at the top of the first page

No. 956

foli 321 lines 19, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{4}$

The Same

Another copy of the *Abwâb-ul Jinân*, beginning as usual

Written in ordinary Indian *Ta'liq*

Dated 4 *Dulqa'd*, A H 1234

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwâishid Nawwâb of Patna are found at the beginning and end of the copy

No. 957

foli 139, lines 21, size $9 \times 5\frac{3}{4}$, $6\frac{3}{4} \times 4$

تحفة الاحبار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qasîdah Mûnis-ul Abrâr* الموسى الأبرار, which he composed in praise of 'Alî, the fourth *Khalîfah*

Author Muhammad Tâhir محمد طاهر

Beginning —

الحمد لله رب العالمين . أما بعد انك چون محتاج رحمى الله

فاد محمد طاهر ابي و مدد را كه موسى الأبرار موسوم است *

In a short preface the author tells us that as his *Qasîdah*, entitled *Mûnis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience

The author Muhammad ^{*}Tahir bin Muhammad Husayn ush Shirazi un Najafi ul Qummi a most bigoted Shi'ah was according to the author of the *Kashf ul Hujub* fol 74^a a contemporary of Muhammad bin Hasan ul Hasan ul Hurr ul Amili who died in A H 1099 = A D 1688 (see Brock vol II p 412) The latest authority quoted by the author (fol 114^b) is the *Majalis ul Mu'minin* of Nur Ullah Shustari written in A H 1010 = A D 1601 (see No 720)

The commentary a very lengthy one abounds in a fierce denunciation of Sufism and a most virulent refutation of the Sufic doctrine. The author makes vehement attacks on almost all the renowned and leading Shuykhs and Sufic writers and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqani Ha an Bisi Ibrahim Adham Malik Dinar Shibli Junayd Fudayl bin Ayad Bishr Hafu Dun Nun Misri Abu Hafu Abul Abbas Muhayyud Din Ibn ul Arabi Ahmad Cazzali Sari Saqati Bayazid Bistami and several others. It may be noticed that the author quotes passages from numerous Sunni writers particularly from Rumi for the sake of refutation.

In several places the author refers to his following previous compositions —

اربعين (see *Kashf ul Hujub* fol 11^b) on fol 75

تجويد المعاني on fol 15

تجويد عناني on fol 18^a

حكمه العارفين (see *Kashf ul Hujub* fol 54^a) and سعة الدارس on fol 113

The Qasidah itself begins thus on fol 2^a —

بگویند دیندۀ نوشتنم بر در و دیوار که چشم مردمی از اهل روزگار مدار

On the title page the author is called محمد طاهر اسمعانی

Written in ordinary Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarrshid Nawwab of Patna are found at the beginning and end of the copy

No. 958.

foll 155, lines 14, size $9\frac{1}{2} \times 6$, $6\frac{1}{4} \times 3$

شرح کتابہ شقشقیہ

SHARH-I KHU'IBAH-I SHAQ-
SHAQÎYAH.

An exhaustive Persian commentary on the Khutbah-i Shaqshaqîyah

Commentatôr Imdâd 'Alî امداد علی

Beginning —

طوبی لادیه ، هدرت شعا شعه للتندان حمد من عو * ۱

This is a commentary on the Khutbah-i Shaqshaqîyah, found in the beginning of the well-known Arabic work Nahj-ul-Balâgat, which consists of discourses, letters and sayings ascribed to 'Alî bin Abû Tâlib, collected by Abul Hasan Muhammad bin Husayn bin Mûsâ, better known as ash-Sharîf ur-Radî الرضی See Hâj Khal vol vi, p 406 For the Khutbah-i Shaqshaqîyah see Nahj-ul-Balâgat, MS No 1853 (fol 11^b), Arab Hand-list

The commentator dedicates the work to the Wazîr Mahdî 'Alî Khân Bahâdur Sîpîhdâr Jang

The commentator takes great pains in giving the explanation under the following different heads — النلاء - النحو - المرف - اللعه — and last of all برمه The Khutbah treats of the prerogatives of 'Alî and his noble qualities

The date of completion of the commentary, given at the end, is A H 1247 = A D 1831

Written in fair Naskh

Not dated, 19th century

No 959.

foll 52, lines 14, size $7\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3$

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dî's Gulstân, without author's name

It consists of two sections the 'first, or the prose section, begins thus with the following heading —

سخنای حال دیوار و بلند منضم بددهای فلسفد و اندرهای
 ارجمند حال بدر راستی گریس و نا راستکاران بدسبب الح *

The second viz the poetical section begins thus on fol 32^b

• ایناب حال فرور و سددن منضم بددهای فلسفی اندرهای
 گریس سر هودانس گریس ردسبب الح *

Written in fair Ta liq

Not dated 19th century

No 960

fol 54 lines 15 size $8\frac{1}{4} \times 5$ $6\frac{1}{4} \times 3$

The Same

Another copy of the above work beginning —

سخنای حال دیوار و بلند *

Written in fair Nasta liq with marginal notes and emendations

Not dated 19th century

THE END